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Jesus
The King of Truth

Beardslee



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Jesus The King of Truth

A SERIES OF LESSONS
FOR SUNDAY SCHOOLS

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PREFACE.

I

The Theme of these lessons is **Truth** — the Truth as it rings and shines in Jesus Christ. Here is something sovereign. Only one other theme can stand by its side as its worthy companion, its eternal peer. That companion theme is **Love**. And Love, as it glows and pleads in Jesus Christ, should be the topic of a following course.

The glory of this Truth is flashing up everywhere in Christian Scripture. And it is the aim of these lessons to so train a scholar's eye that he shall not miss the vision of it, wherever it shines. But its fullest radiance streams in those Gospel scenes where Jesus Christ Himself, Son of Mary, Son of God, works out His earthly ministry.

These living Gospel scenes, one by one, form the lessons. They are chosen for this course for four strong reasons: They are the real Biblical units. They move along the open plain of familiar things. They guide to profound and fundamental verities. They are all astir with life.

II

The method of these lessons is **Realistic**. These scenes are real. Let the handling of them have reality. Every scene is full of action. Let it act. Tell it all as Peter would. Feel it all as Jesus did. Be in earnest, just as the Phari-

sees were. Passions, pure and base, are burning in all those little Gospel dramas. Kindle them again. Human hearts were thrilling there by Christ. Set them thrilling now. Every lesson is full of power. Stir it up. Get aroused. Treat its facts as facts. Be reverent, of course. But be fair. Be simply fair. Unlimber every Gospel energy. Unmuffle every Gospel voice. Make their animation evident.

III

Then your class will **kindle**. This is the way of children. Notice how all young people make past scenes live again. Hear them tell of ball-games, picnics, parties, vacations, entertainments. They are instinctively dramatic. Have them do just the same, and just as much with these Gospel scenes. Make them see and feel how real and honest all those recitals are. Then win each scholar to an easy, free account of what he sees. Aim for utmost honesty. Make levity and shamming and cant abhorrent. Get every syllable to be sincere. Make them feel continually the shining presence of the glorious, solemn, friendly King of Truth.

IV

In each lesson decide **Just what to do**.

First, talk all the lesson through. Name each point, making every feature shine and thrill.

Then, on the following Sunday, win each scholar to reproduce some part in his own free way.

Thus, at every session the scholars will deal with a brief review; and the teacher will open something new.

Then, let every seventh lesson be a full rehearsal of the preceding six. Recite memory passages

in unison. Have each scholar name and illustrate some plain, strong phase of Truth.

All the while, make careful use of the blank space at the end of every lesson. Fill it in with helpful hints from history, literature, newspapers, your own daily life.

From first to last, keep patient, and industrious, and brave, resolved to manifest and magnify the Lord.

LESSON I

A Trusty, Truth-Loving Child

Luke 2: 41-52

1. Jesus was trusty. Fancy this scene. It is a great feast in Jerusalem. The city is thick with throngs. They have gathered from all the land. It comes time to go home. As they set out, fellow-villagers and neighbors draw together. Imagine this.

(a) Fix your eye on Jesus and His parents. Mary and Joseph move homeward in the familiar cavalcade. Jesus is nowhere in sight. But this starts no fear; for they know His safe and orderly ways. The long day through, they push on, thinking that in due time Jesus will come to view. But the day's full length is spent, and the boy has not been seen. Then they start to search, and discover that he has stayed behind.

(b) The full day's journey, with Jesus nowhere in sight, shows that Jesus has come to be known as a reliable boy. He has never been roving and restless and irresponsible. He can be trusted out of sight all day. He is not a boy to deceive or disappoint. He has His mother's confidence. He is true.

(c) Think of this. Think of it as a habit; as a purpose; as a reputation; as an asset. Talk it over with your class. Treat it eagerly. Make it real. Get the class to talk.

2. He was found among teachers. Push into this. What does it signify? What is the boy's main drift? Leave Him to go His chosen way, and He chooses to go among wise men. He is eager mentally. His soul is athirst. He courts the company of men who think.

(a) See how His eagerness works. He listens. This is fine. He is an open, wondering, acquisitive boy.

(b) And He questions. He pushes up and makes pointed inquiries.

(c) And He thinks. The Rabbis wonder at His understanding. He uses His judgment. He puts ideas together. He is sharp to see how their words agree.

(d) And they are quizzing Him, and He is giving answers—answers that make the teachers wonder. Clearly He is a bright and thoughtful boy, alive to get the truth.

(e) Think of such a boy. Try to show Him to your class. See His beauty, value, charm. Think of teaching such a boy. Which has the higher dignity, a teacher or such a child? Ask your class. Love for Truth—what is this in a teacher; what is it in a child?

3. Jesus' loyalty. Study Mary's reproach. She thinks Jesus has been faithless to her confidence.

(a) But weigh the lad's answer: "Why did you search? Did you not know?" Get into this. Jesus is no truant. He is trusty still. Not for one moment has His reliability lapsed. His heart beats true. His path runs straight. None who know Him should ever think or look to find Him anywhere but at His Father's altars, and interests, and tasks. If He seems to swing free from the bounds of the Nazareth home, it is only to own the claims of God in His holy temple. He is still a

faithful child. He shakes His mother's confidence for a little, only to make it the more secure.

(b) Here are deep words. And all their music is keyed to Truth. They show the anxious mother that her boy's deep heart is plighted in eternal loyalty to God. What a rock of confidence! Try to make its simple grandeur plain to all your class. Describe the scene. Show it as a picture. Make it live. Get the class to do this. They can do it beautifully — every one. Suffer them to make it real.

4. His later faithfulness. Jesus left the temple and went to live in Nazareth, long years of dutiful life. The child of Mary has declared His fealty to God, only to become again ideally the son of Mary. His loyalty to His parents is not a bit disturbed; it is only confirmed. It rests and plays with easy, joyful liberty within His loyalty to God. Thus He lives — true to the primary laws of life.

And so He grows in wisdom. Mark this. In the growing boy, expanding into man, Truth deepens, strengthens and expands. He does not idle mentally. His intellect is astir, alert, aroused, employed. He grows. His increase is not alone in carnal bulk. He grows in mental wealth and breadth and energy. So He makes toward manhood.

Such was Jesus as a boy — trusty, Truth-loving, loyal to God and home. In His fair life fidelity found early residence. In His growing years loyalty and wisdom grew free and strong. In all the realm of Truth He was its first-born Prince.

Just what to do.

1. Get the class to be natural and earnest.
2. Talk about a mother's heart.
3. Talk about a trusty boy.
4. Talk about an eager boy.
5. Talk about a loyal boy.
6. Find illustrations of fine reliability.
7. Commit to memory Ps. 84: 1-4.

LESSON II

Truth and Trust Assailed

Matt. 4: 5-7

1. Dig into Satan's scheme.

(a) His Pretense. He made out to be Jesus' friend. He saw Jesus in the wilderness, alone and long unfed. He knew that such a lot must be bitter and hard. He could see that some open sign of God's faithful love would be a welcome thing. So he cited those words in Ps. 91 about God's care through angels; and he suggested that Jesus leap from a lofty pinnacle into a deep abyss, so that God could send some strong, swift angels to bear Him up in the fall and save Him from any bruise. This would prove God's Love and Truth. God would keep His word; and Jesus would have therein deep comfort and new trust. This was the Devil's pretense.

(b) Now see his Trick. His real aim was to get Jesus into an ugly fix. If Jesus should refuse to leap, and so gain fine proof of God's reliable care, then He would have to go on still longer in the desert, roaming in hunger and solitude. In that case it would seem most unlikely to anybody that Jesus was God's loved Son. But if He should leap off into the deep, just to test and see if God's promise would hold true, that would imply that Jesus' mind was craving proof of God's trustworthiness. Here is a Devil's trap. Satan is trying to force Jesus into doubt — doubt about His own Sonship,

doubt about His heavenly Father's veracity. God's Truth and Christ's trust are at stake. Here is a deep game. On its face all seems fair. But down within lies spread a crafty snare.

Picture this all out. Get free and nimble about it. Tell it as a story, like a child. Have the children try. Get them awake. Make them see. Then let them describe what they see.

2. Now dig into Jesus' reply.

(a) He gave the Devil's sly insinuations a ringing blow full in the face by saying: "You must not tempt God." His naked, untried word stands solid and true. I have no idea of trying His promise, to see if it will hold. His faithfulness is all about me now. I have no need to leap into an abyss to see. God's word is true every way, always, everywhere. I know I am His Son. I know He is my Father. I know I stand in His care. I decline to distrust His faithfulness, or to disown my nature. My lot is lone and hard, indeed. But I simply suffer and trust and wait.

Here is a royal confidence and calm; and they rest in the pure verity of God. God is True. To that Truth Jesus holds. This is all.

3. Here is a battle royal. Show up the two contestants — Jesus, the King of Truth; the Devil, the Father of Lies. The Devil trying his best to dislodge Jesus from His confidence in God; Jesus refusing to stir from His trust a single inch. The Devil trying to reduce everything to anxiety, uncertainty, debate; Jesus holding fast by the reliability of God without a tremor or quiver of doubt. The Devil insisting that God's fidelity is dubious, unless full proof is in plain view; Jesus declaring roundly that God's word is safe right through the longest distress without a single sign.

Here is a profound contention. Hordes of people today take Satan's side. Some agree with

Christ. This is a vital matter. It deals with vital Truth. Do you see how kingly Jesus is?

4. Point out sharply Satan's fatal weakness.

(a) He is secretly insincere. He does not mean a thing he says. He trades in lies. He is a knave. This is a shaky position, especially when grappling Christ.

(b) He has to play from cover. He dare not come out into the sunshine. He cannot be frank. This is a risky method, especially under those two eyes of Christ.

(c) He really trifles with God's word. He does not honestly honor it. He is actually aiming to bring it into contempt. But no such tactics can prevail with Jesus. With all His heart and soul He puts His trust in God. He is God's Son.

Untruth is inherently weak.

5. Now see Jesus' inimitable strength. He is deeply honest. He means every word He utters. He hates a lie. His words ring true. This makes Him invulnerable. He cannot be caught.

He stands in open light. He is frank. He is concealing nothing.

He deeply, fully, cordially trusts in God. He is incapable of unbelief. And so He is beyond all reach of all anxiety.

He is a King of Truth. Such an one is inherently and eternally secure.

Just what to do.

1. Keep the scene honestly real.
2. Talk about Jesus' solitude and pain.
3. Talk about the adroitness of Satan's talk.
4. Talk about pretense.
5. Talk, as Jesus would, about trusting in the dark.
6. Talk, as Jesus would, about doubting God.
7. Commit to memory Ps. 91: 9-12.

LESSON III

Honesty in Worship

John 2: 13-22

1. Get your mind clear about the temple. Why was it built? How is it to be used? What does it mean?

It is God's House. Think about that Glory dwelling there above the cherubim.

It is a solemn place. Think about that cloud of incense, hiding that Glory. Why must it be hid?

It is a holy place. Talk about the sacrifices offered there for the sins of men.

It is a precious place. Think of it as a "meeting place," where God had fellowship with His people—where people could draw near to God.

2. But now look in and see what Jesus saw. The place of Prayer has become a mart of Trade. Shops and stalls encroach upon the altar. Confession waits on commerce. Prayer delays for traffic. Avarice ousts reverence. The clink and bustle of exchange make praise impossible. Where men should humbly worship, they were chaffering hotly for a thrifty trade.

And yet all this is transacted in the name of the holy, unseen God. It all pretends to be the true religion.

3. Now follow and study Jesus. He is jealous for Truth. He is jealous for the honor of His God. He is jealous for God's House. This foraging

and trafficking among pretending worshippers He sees and feels to be an abhorrent desecration. It is all inappropriate, perverse. It is an awful counterfeit. Such insincerity He cannot endure. It has become an outright lie. And such a lie stands close to blasphemy. Such market din is no true reverence. Such offerings are a mockery. It is all unreal, untrue.

And so He braids a stinging whip and whales them all away. And in a trice the holy courts stand clear. However mad the traders get, they and all their traffic go. His whip is hot. He stands for God. His onset cannot be stayed. Behold here the splendid vigor and authority of pure Truth. When her patience finally ends, and all her power is aroused, she is imperial.

Here is an enterprise worthy of your noblest fancy. Imagine this fine scene. Key your heart and thought to the thought and heart of Christ. Set all your children at this task. They will do it well. And it will guide them into a splendid discipline of their spiritual sense of reverence and honesty.

4. Now ferret out the secret of these traders' cowardice and impotence. They were a mongrel, futile horde. Why did they submit? Why did they weakly suffer Jesus to spoil their traffic, stop their gains, scatter their broods and herds and coins?

It was all because their business was based on falsehood. They were turning the temple aside from its true use. They had no honest standing-ground. They were traitors to the high honor of God's House. This fact fought against them. And they had no defense. Hence they surrendered and fled.

5. And what kindled Jesus' bravery and fire? He was aflame with honesty. Sincerity burned in Him like a fire. He was zealous for pure Truth.

The temple was for God and for prayer. This fine verity was His inspiration. And it was His bulwark. He was entrenched in heavenly integrity. He stood and fought for fundamental propriety. Greed and barter are out of place in Jehovah's Sanctuary. This truth was His sharp sword. Men were strewing the temple pavements with the litter of a market-place. Such a profanation is a shameful violation of God's sanctity. This patent fact formed the sting in every thong. Hence His heart was hot, His arm was swift, His rush was irresistible.

6. Now picture to your eye the scene, when all is done. The temple stands untenanted, undefiled. All traffic is swept clean out. The ancient Sanctuary stands forth in clear, unhindered revelation of all the simple, solemn grandeur of the House of God. The Father's presence is its supreme reality. It shines in the full beauty of this pure truth. No falsehood obscures its glory. It stands untarnished, the pure instrument of the real worship of the true God. It is no more a counterfeit. It is the fair shrine of Truth.

And now picture Jesus entering its radiant courts, an honest worshipper. How genuine and without all guile will be His adoration and His prayer. Dwell long on this. And freely engage your class. Honest worship—think of it. False worship—think of this. Here is a needed lesson for many a Sunday-school.

Just what to do.

1. Keep in mind the majesty and glory of God's House.
2. Talk about the meaning of sacrifices.
3. Talk about trade and greed in worship.
4. Talk about honesty in worship, prayer, etc.
5. Talk about the fire and power of Jesus' sincerity.
6. Talk about forgetting God in His House.
7. Keep your eye all the while on those traders.
8. Commit to memory Ps. 15.

LESSON IV

Teaching a Teacher

John 3: 1-16

1. Study Nicodemus.

He respected Jesus. He called Jesus Teacher. He confessed that God was with Jesus. He admitted that Jesus did wonderful things. He sought out Jesus and came to Him.

He was evidently a thoughtful man. The deeds and mission of Jesus set him pondering and wondering. And his thinking has made him ready to have a talk.

But he had no clear errand. His mind seems dim, at least not earnest, not avid.

And his mind does not seem to be nimble and lucid. He gets soon perplexed. Difficulties trouble. He is prone to roam in regions of doubt.

So he seems interested in Truth; he seems to wish to find the Truth. But he seems sluggish and clumsy in getting hold of Truth.

Study this case carefully. Have you scholars like him? What will you say of his earnestness? Is it moral; or is it empty mental curiosity? How would you define moral earnestness? Is he honest as a scholar? Is his eagerness after Truth supreme?

2. Now see how Jesus handles such a man.

To start with, Jesus fixes on a theme. He does not merely talk. Here is a primary sign of real respect for Truth.

He fastens on a theme that is deeply vital — being new-born. This shows inwrought sincerity. There is here no trifling or shamming.

And He breaks open the theme with God-like vigor. He makes it deal with life, with heaven, with hope, with doom.

And He is not for an instant vague or indirect. He makes straight for Nicodemus: "Verily I say to thee." Jesus is not impersonal, abstract. He is concrete, personal. With Him Truth has to do with Life, priceless, immortal Life.

And He girds His avowal with a "verily." His word is verity. His assertions open with an "amen."

Thus these two men, both teachers, stand greeting. Get your thinking clear, as you look on. Here are two thoughtful men. Both profess to be devotees of Truth. How do they resemble, each the other? How do they differ? Study on this; and finish your estimates to the very edge. Which teacher of the two would you care to imitate? Precisely, why? Keep both in mind as teachers. Show them, as teachers, to your class. Chisel out a true description of Jesus as a devotee of Truth. How plain and full the picture can be made! Try the task on Nicodemus. How dim and void it has to be left!

3. But now watch Nicodemus, as a scholar, under Jesus' hand. See him falter and query and collapse. This thought of being new-born dazes him. How can a full-grown man become an unborn infant? That is a mystery. All is dark.

But get clear. He really reverses Christ's "verily." In his dazed mind Truth can find no clear and spacious dwelling place.

And he seems impervious. After Jesus restates and strengthens and illustrates His assertion, Nicodemus still stumbles at its mystery. His eye

seems blind. He does not see "how" such things can be. He is surely dull. He is almost obstinate. Christ's light is dark. Christ's Truth is nothing but a riddle.

4. Here is a rare chance to study Jesus. See how He treats a stagnant soul. See how He acts, when His teaching and veracity and authority are challenged or mildly defied.

To start with, He doubles His "verily." Then He reiterates His claim. And as He reiterates, He expands. And He points His word with an admonition. And He shields its mystery by pointing to another mystery in the motion of the wind. Then He points at Nicodemus' empty arrogance. And finally He avers His first-hand heavenly knowledge and certainty in every word He speaks. All this in vv. 5-12. Mark every phrase. They show a fine tenacity, a lively jealousy, a stalwart fealty, a Godlike fullness and energy in His devotion to Truth.

5. Now survey Jesus' teaching — the exigent, absolute, spiritual, universal need of being newly-born. Here is a truth to study. It reaches deeply into mystery. It touches the core and source of life. It rings from heaven. It guides into the gates of the heavenly kingdom. Its life and breath and pure being are spiritual. It shows that fallen man may become again true child of God. What a truth!

But it staggered Nicodemus — and he a teacher! It bewildered, baffled, puzzled him. He could not see. What plain and painful proof of Jesus' word! Nicodemus needed to be spiritually new-born. So awful and deep-reaching is doubt, when Jesus teaches, and man resents His word.

Just what to do.

1. Make your scholars **see** this scene.
2. Show how resolute Jesus is.
3. Show how jealous Jesus is to be believed.
4. Show how clear Jesus is.
5. Show how faint and irresolute Nicodemus is.
6. Show up Nicodemus' unbelief.
7. Show what Nicodemus should have done.
8. Handle Truth, Doubt and Faith with all your might.
9. Talk about Paul before Festus, Acts 26.

LESSON V

Truth in a Racy Dialogue

John 4: 1-26

1. Look at this woman through Jesus' eye.

(a) Her life is profitless. It is an endless, aimless waste. She toils and tires. She rests and toils and tires again. This tiresome trudge to this ancient well is a sample of it all. She is thirsty, and must go perforce to draw a cooling drink. But it is only for an hour. At night she will tire and thirst again.

So with all her workaday life. It is a vain monotony. She is a menial. Her toil is nought. All runs to waste. She has no sense of the spring and beauty and bloom of things immortal. The boon of endless life is all unseen, forgot.

(b) But in verity she is immortal. She is fitted for joys that will never stale. Springs flow, if she could only find them, that would slake her thirst forevermore.

(c) All this lay clear in Jesus' eye, as He looked into her flushed face and felt her burdened step. Get it all to shine and live in your own eye — a clear vision, a great pity, a high hope. Be sure to see it all. And be pitiful. Jesus has no reproach for her quest of water and rest. He is resting there Himself, and pleading too for a cooling cup. These deep-shaded earth-springs serve a blessed ministry to labor-burdened mortals.

But all their cheer is transient; and it freshens the body alone. And there is her imperishable soul. It too needs food and rest and peace. Then she will truly live. Then she will never die. This will be water that is "living" indeed.

(d) And note her dullness. She was slow to catch His thought. She lingered in the dark. She had to be jostled and led and helped. She had to creep from dark to dawn, from dawn to day. She was not quick and bright to seize and sense the Truth.

2. But study Jesus. What a contrast! He was quick and keen. He stood in light. His vision was instant and immediate. He understood at once the full worth and need of her real life. Such is Truth as it shines and lives in Jesus.

(a) Note His insight. In His eye secret things stand uncovered. This woman's past was guilty. Her silent, wary memory sheltered an unworthy life. But Jesus stands for open honesty. Shame cannot stay in hiding before His eye. He sees. And seeing, He reveals. And so He makes her start and wince and blush, as He calls out the fact of her irregular life, and makes her face openly the base reality.

Make this scene glow. There lies the truth — a hidden, ugly, shameful nest. There cowers the woman's deep reluctance. And there looms the firm insistence of Jesus' awful honesty. Show how tense and tender a scene it is. Show its truthfulness. Show its sharp-eyed detection, as He enumerates her husbands — one, two, three, four, five — and uncovers her present illicit life. Show all the height of Jesus' honor, and all the depth of her sad ignominy. And show it all, as the action and effect of the shining of pure Truth.

(b) And note Christ's jealous accuracy. She said: "I have no husband." That was verbally true.

This Jesus saw and owned. But it was entangled with an awful lie. It was only partly true. Jesus will have the statement clean and full. He will have no partial truth, no implicated lie. He wants the truth. He wants it all. He wants nothing else. Make this burn.

3. But now the conference makes a great leap. The woman discerns that Jesus is a prophet. This diverts her mind to an age-long religious controversy. It touches a high and solemn theme, Jehovah's worship. It opens into the hot and endless feud between Samaritans and Jews.

At this Jesus propounds three fundamental truths: The Jews are preeminent; Locality is not essential; Spiritual sincerity is the essential thing.

Hear His resonant words: Ye do not "know"; we "know"; "true" worshippers worship in "Truth"; God is real; His reality is not localized; He is Spirit; worship of Him, to be real, must be spiritual; such worship is "true."

This is sterling. This is Truth indeed — its very eye. Learn to gaze squarely and untiringly into its full and bright, unfading reality. Spiritual respect for the Spirit-God — this is Truth in its purest essence, Truth in its finest action. This is solid, genuine, real. Dwell within these celestial thoughts. Make your home and bed here. This will be real discipleship. Here is solid learning. Here Jesus is showing Truth in its very throne; and that He is worthy to be its King. Tarry here. Learn to see and admire and revere.

Just what to do.

1. Show the genuineness in Jesus' broad good will.
2. Show the counterfeit in the woman's race pride.
3. Talk about Jesus' straight insight.
4. Show up the woman's shy evasions.
5. Talk about the truth in Jesus' view of worship.
6. Talk about the deep error in the woman's life.
7. For contrast, describe Mary, as seen in Luke 1.
8. Commit to memory John 4; 21-26.

LESSON VI

Truth Facing a Pharisee

Luke 7: 36-50

1. Here is a fine study in truth and error; honesty and hypocrisy; sincerity and pretense; concealment and disclosure; faith and unbelief.

To begin with, fix your eye upon the woman.

(a) List the facts: She was a habitual sinner. She was utterly broken and humbled. She admired and honored Jesus. She was full of sin, full of sorrow, full of eager love and faith and hope.

(b) Now see her through Simon's eye.

He judged her black and graceless, void of worth or name. He saw no beauty or value or meaning in her tears. He saw nothing to commend in her high-priced ointment, and its lavish waste on Christ. He esteemed her every kiss a contamination and reproach.

(c) Now try to state truly how she seemed to Jesus.

He saw and noted all her sins, and deemed them each and all abhorrent. He saw deep meaning in her tears. He noted and prized at high value her costly ointment, and her every caress. He saw in her full readiness for costly sacrifice. He saw the eternal value of her love. He discerned that no favor could rank so high with her as heaven's aid to remove her sin. And He showed all this by the outspoken pledge of free pardon and peace.

(d) Now here are glaring disagreements. Where lurks the error? Where stands the truth?

2. To get your thinking clear, examine Simon.

(a) He was the generous host, zealous about propriety. But his attentions to Jesus as his guest were pointedly scant. He had no kiss. He gave no oil. He even withheld the water for laving and cooling His feet. He had a keen scent for another's sin. He was niggardly with his forbearance and love. He seemed to have no doubt about his own full worthiness to sit in Jesus' company.

(b) But now trace closely Jesus' judgment on Simon's worth.

He noted and named Simon's every neglect.

He noted Simon's sin. Mark that phrase "two" debtors, with "nothing" to pay in the parable. Jesus plainly classed Simon with the woman as a sinner, in need of grace.

He noted Simon's arrogant hypocrisy—his proneness to rate others beneath himself. Mark that touch of different debts in the parable. Simon, if forced to identify himself with one of those two debtors, would have given the woman the heavier debt. But therein Simon trapped himself in lesser love.

(c) Here again are glaring disagreements. Which was true?

3. Now fix your eye on Jesus.

(a) He was full of purity, full of gentleness, full of honesty, full of heavenly majesty. This the scene entire makes clear.

(b) But see Him as He is seen by that swelling host there at the head of the feast. He did extend Him courtesy. But he made Him suffer flagrant negligence. And he mistook the Master's indulgence of the woman's penitent love. He deemed Jesus wanting either in moral insight or earnestness. Thus he held the Lord in light esteem.

(c) And now define the woman's view of Christ. She paid Him loftiest honor, lavishing on His per-

son costly wealth. He stirred her heart to its deeps, until her feelings broke into a flood. Before His majesty the most menial task was welcomed and rendered with a welling joyfulness.

She knew His searchings into all her sin; and the burning sense of His holy honesty brought scalding tears. His purity moved in her an abject shame.

She knew His matchless grace, and found in His free forgiveness her supreme reward. He was her all.

(d) Now here again is wide diversity. Which is right?

4. Now study Jesus again.

He is in all this scene like an unflecked orb of light. In His deep and quiet mind lay perfect verity.

(a) He knew the woman perfectly.

(b) And Simon was an open book, — a dull, proud, loveless soul, deserving open detection and reproof.

(c) And He knew Himself — a pure, deep-seeing, kingly soul, alert to catch first signs of humble penitence, and bold to brave a Pharisee.

(d) Such was Jesus, truthful, faithful, frank, the very Prince of accuracy, earnestness and equity.

5. Such is this quiet scene. It alters, as you turn it round and round, like a kaleidoscope. But seen through Jesus' eye it all resolves to ordered harmony. Train your eye and tongue to see and tell real Truth like Him.

Just what to do.

1. Show all the errors in Simon's view of things.
2. Show all the truth in the woman's mind.
3. Talk about Jesus' fine intelligence.
4. Talk about the deceitfulness of a hypocrite.
5. Talk about the deep honesty of grief for sin.
6. Show Jesus' faithfulness.
7. How deeply does Truth enter into character?
8. Commit vv. 44-48.
9. Compare the story in John 9.

LESSON VII

Jesus and Beelzebub

Matt. 12: 22-32

1. The cure—the healing of a blind and dumb demoniac. Three items are here: Sightless eyes, a speechless tongue, a demon. So threefold was this poor man's misfortune. Jesus brought full healing: Freedom, vision, speech. Think of those new floods of light. Think of that new, glad play of the nimble tongue, that heavenly artisan of instruction and eloquence. What a happy emancipation into a free enjoyment of the rich dowry of Truth! It proves Jesus a King indeed, a King in the glorious realm of light, a King in the heavenly empire of free and reasoned speech, a King of Truth.

2. Now see how the scribes explain it all.

(a) They trace the wonder to Beelzebub. And they mean it. This is their reasoned explanation. Think right straight at this. As though the primal marvel of pouring heaven's light into a human eye were an invention of Beelzebub! What a philosophy! And as though the Godlike gift of reasoned speech were a dowry of the Devil! What a proposition! And yet these Pharisees offer this for Truth!

(b) But see the access of further nonsense. They speak of demons, and of Beelzebub as their prince, implying order, authority and rule. And then they venture, as a sober judgment, their belief that this ejection of a demon sprung from the head

of the demon world! Beelzebub casts out his own lieutenant!

(c) And then think sharply of their view of Christ. Jesus and Beelzebub march to the same music, walk arm in arm, stand hand in hand, see eye to eye.

(d) And finally they dare aver that in their opinion Jesus, having framed a contract with Beelzebub, fulfills its terms by carrying ruin into his realm!

Now study this. Scan it keenly. State it sharply. Get your class to work through every phase of it. Make them show its wicked twist, its downright dishonesty, its naked nonsense.

3. Now see Jesus handle their proposition. Watch the high burning of His zeal for Truth.

(a) Try to see how such a libel would smite and sting His guileless, friendly, honest heart. Nothing could be more irreconcilable with his strenuous soul. He and Beelzebub had not one solitary sentiment alike.

(b) Now hear Him argue out His swift retort. Note how sane and lucid, how convincing and self-evident every sentence and idea is. It is the voice of perfect Truth.

And first He calls upon His foes to answer Him, and answer truly. How can Satan cast out Satan? Stop right here. Repeat this every way. It is one of Jesus' concrete axioms. How can a force be at once expelled and entrenched? Fancy Jesus searching through their eye and standing silent for their reply.

Such assertions are absurd. They are self-evidently false. They are a lie—a patent, undeniable lie. It is absurd—through and through absurd. It stands self-condemned. It is incurably untrue, untrue as a theory, untrue in fact. There is in it not a shred or semblance of verity or honesty

or sense. Ring the changes on this every way you can. And make the changes ring.

(c) And note Jesus' way of meeting their fraud. His reply involves an argument. It is not so much an assertion as an appeal. It addresses one's reason. He aims to stir up thought. This is vital. Jesus is aiming to pry these men's refutation out of their own mouth. This is His bright, honest, unanswerable way. When an unbeliever utters a lie, Jesus is prone to lodge that lie in a syllogism and show its nonsense. He wrings the truth out of a liar, by taking the liar at his word and making him blush for it.

4. But now Jesus makes a round full-voiced avowal of the real Truth.

(a) His ejection of demons is a strong man's conquest. Jesus stands a virile, triumphant champion. Beelzebub is beneath His feet. This is solid, obvious truth. Any other explanation is untrue.

(b) And in doing this doughty deed Jesus is acting as God's right arm. When Jesus touches a demoniac, omnipotence assails a world of iniquity.

(c) And the strenuous, inspiring energy is the Holy Ghost. He is the dislodging force. Here in the Infinite Trinity stands engaged and agreed and effectively revealed. This is solid, solemn Truth. With this supreme reality no man may lightly trifle. To credit this to Satan is the uttermost iniquity. It aims at Truth's complete undoing. It is the absolute folly, the absolute sin, and merits the absolute doom.

(d) Here are ponderous words. But all their solid gravity is sterling, imperishable Truth. Such is Jesus—a very King. Such is His burnished scepter—the very Truth.

Just what to do.

1. State carefully just what Jesus did.
2. State just as carefully how the Scribes explained it.
3. In your own way show up its nonsense.
4. Track down every inch of Jesus' argument.
5. Have scholars try to answer Jesus' questions.
6. Tell the full truth about it all.
7. Discuss the nature of a lie.
8. Talk about the nature of a liar.
9. Commit Matt. 10: 24-33.
10. Tell the story of Acts 16: 16-40.

LESSON VIII

Befriending Outcasts

Mark 2: 13-17

1. Here are some more critics. They deem themselves spotlessly nice. Publicans are an offense to anyone at all refined. They are morally unwashed and unkempt. No man can keep his moral self-respect and mix with them. To eat with such is equivalent to sharing in their baseness. So they felt.

But Jesus consented to be a publican's guest. He identified Himself intentionally with these graceless outcasts. He made His companionship public. He was not morally trim and watchful and strict. And yet He made out to be jealous for every true decorum.

Get this clear. Jesus was double-dealing, dishonest, untrue, a misleading moral guide. This was their conviction and complaint.

2. Now mark Jesus' answer. It is short and sharp. Use your keenest eye. He speaks of a "physician"; He speaks of people who are "whole," and of people who are "sick"; and in the heart of His simple answer He lodges and leaves an allusion to "need"; and deep within it all he hides a suggestion, all unexpressed, of a cure.

(a) Now study into that word "need." It is no surface word. It wells up from Jesus' very heart. Great currents swirl within. It speaks of a broken life, of sad infirmity, of pain, of an appealing cry.

And to Jesus' soul it hints toward help and health and reestablished happiness.

Now think. Jesus was not a frigid critic. He was a tender helper. He saw in wicked publicans moral invalids. He mourned their sin, as a loathsome malady. But He did not merely feel dislike. He sought their repair. He tried to purge and heal. His hatred of wrongdoing in a publican was no useless sentiment. It was a stalwart, resolute endeavor, striving toward reform.

Here is the core of absolute honesty. He was true, when He professed to dislike sin. He was also true, when He mixed with sinners.

(b) But notice that other form of answer: "I have come to call . . . sinners to repentance." This needs special study. Here is a part of what Jesus means by a "cure." And it is a choice demonstration of His grand honesty.

When Jesus saw a sinner, doing or hiding or cherishing a sin, His whole nature would get astir to win that evil doer to repent. To smile at evil deeds, to hide their face, to simulate innocence is to falsify. In the dark heart of all impenitence there lurks an awful lie. That lurking, hidden lie, Jesus' outright, healthy honesty could not endure. No guilty man is innocent. To figure as though an innocent is a perversity and sham. It is not honest. Such dishonesty Jesus strove to stop. Here is a fine outcropping of His elemental honor.

(c) And this honesty was an energy. It was a pushing force. It had fine pressure in it. Nothing could neutralize or check it. Think this out. These Pharisees resisted Him with energy. They were highly horrified. They protested. They used all their prestige and social prowess to block His steps. But He pushed right through.

This vigor in Jesus' integrity is a noble trait. Make sure the scholars feel Christ's push for truth.

Have them show the solid wall of protest He had to face. Then have them tell how grandly He broke it down and strode right on, a free, true man.

3. Once more these unfriendly Pharisees saw little promise in a publican. But just here Jesus' eye was full of light. He had a glorious insight. He discerned deep worth in outcasts. He carried in His friendly eye fair visions of wayward people rectified, of unclean people purified, of unworthy people glorified. Here is a wonderful realm where Jesus reigns alone — a shining range of blessed Truth. He alone sees truly what broken men may truly be. For these fair revelations these haughty Pharisees, like many other men, had no sense, no eye, no ear, no heart, no faith. But glorious truths just here filled Jesus' eye and heart and faith with a supreme conviction.

. Just what to do.

1. Describe a publican, as these Pharisees would.
2. Describe a publican, as Jesus would.
3. Describe a Pharisee, as a Pharisee would.
4. Describe a Pharisee, as Jesus would.
5. Describe Jesus, as this publican would.
6. Describe Jesus, as these Pharisees would.
7. Show how you would describe all these yourself.
8. Show the gravity of right views in all of this.
9. Tell the story of Luke 18: 9-14.
10. Commit to memory Psalm 32.

LESSON IX

Fasting Honestly

Mark 2: 18-22

1. Here is a study in fasting. To find what fasting meant to Jews, study David's fast in 2 Sam. 12: 14-23, a genuine case; Jezebel's fast in 1 Kings 21: 9-12, a sham case; and Isaiah 58, a prophet's teaching how to truly fast. These scenes show that fasting, when honest, was an outer sign of some inner grief. But it is also clear that the whole performance might be a cheat.

(a) The Jews in Jesus' time fasted very often, and with scrupulous care. Read Luke 18: 9-14. Get the class to talk about this fasting every Monday and Thursday. What are the chances that such an act will be honest every time? Push the discussion till it is earnest and sharp.

(b) Here is a huge problem. Make your class feel it. Show how this same peril — religious dishonesty, — sticks in many another religious rite: e. g. praying, singing, rejoicing, mourning. These sentiments and acts may be all a silent, secret and honest condition of the heart; and they may all be counterfeits, an empty, external pretense.

2. Now study these Pharisees. According to their calendar it was time to fast. But Jesus would not fast. He paid their solemn custom no respect. He allowed His followers to feast and be glad.

With this these Pharisees found fault. As they looked at it fasting was a binding ordinance. And it

fell due on certain regular dates. And this factor of dates was primary. Even if at heart men were really glad, they ought to seem to be sad. Scrutinize those Pharisees. Sense their essential insincerity.

3. Now hear Christ's retort. He is honest to the core. He deems himself a bridegroom; and He knows that His disciples are His loyal, happy friends, full of a welling joy. They are in the high flood of heaven's costliest favor. They are moving in the pure and quiet revelry of the Messianic marriage feasts. Their mood is festal. They are full of song and joy. They are in no mood for tears and sackcloth. For them to chant a lamentation would be a bald hypocrisy.

Now look into this. It is downright honesty. Jesus would not act or countenance any sham. He would not permit pretense. He would never concede or design that His disciples' faces should belie their hearts. Thought and speech, heart and lips, must never disagree. The outer surface of their religious life must conform to its inner deep. No sackcloth, no elegies, no fasting as greetings for a bridegroom. How sane! How apt! How true!

4. But look again into that word "Bridegroom." It shines with finest Truth. It hints at Jesus' supernal dignity and grace. He is the glorious head of a mighty feast. He is the very Lord of Love, supremely fair. He is the Saviour Prince of Hebrew faith, and hope, and longing love. In Him all prophecy stands evident. Here is Truth indeed, solid, precious, powerful.

But these Pharisees fail to see. They stand in shrouds. Darkness and unbelief close their eyes. They are ignorant and misled. They have not the Truth. Hence their ill-timed query and their ill-timed fast. They do not understand the Lord.

Honesty is uncrowned. Pretense and hypocrisy hold sway.

Here is something awful. Jesus must be understood. In Him is Truth. He fills one's heart with honesty. He shows the path of rectitude.

5. But now give ear to Christ again. Hear Him speak of rent and patch, of skin and wine. See how His Truth is full of simple common sense. Hear Him talk to those twisted Jews.

(a) Be sensible. Use your wits. Have some prudence. You know how to handle wine. Old wineskins, you well know, are stiff and set. They will not stretch. But new wine, you also know, will swell. These homely truths are plain; and you walk in their plain light, when you handle wine.

Well, have the same discreetness when you handle me. Your ways are like old wineskins, rigid, set. My life is new, ever new. Your stiffened forms can never hold it. They are bound to burst. Your calendar of fasts is out of date. A new regimen is requisite for me. Be sensible. Use your wits. Pay heed to facts.

(b) Then treat the rent and patch in similar fashion. When an old and well-shrunk garment is covered with a patch that has yet to shrink, it will either wrinkle or rend. The new and the old do not conform. So with Jesus and these Pharisees. Here are broad highways of honesty and common sense. Train your class to traverse them.

Just what to do.

1. Show the deep honesty of David's fast.
2. Show the deep hypocrisy of Jezebel's fast.
3. Talk about the peril of fixed fasts.
4. Show up the horror of religious dishonesty.
5. Imagine Jesus shamming!
6. Talk frankly about religious honesty.
7. Show up the mighty fund of Jesus' common sense.
8. Show the havoc of misapprehending Christ.
9. Commit Is. 58: 6-8.
10. Read Kipling's Recessional.

LESSON X

Facing Scorn

Mark 6: 1-5

1. Now Jesus comes again to Nazareth, His childhood home.

(a) The place wore no engaging guise. And Jesus knew it well. And He pondered it most soberly. Already within its walls He had framed a proverb out of their evident disrespect for what He said. He knew their long dislike. He went in spite of common, public enmity. He doubtless had all too scant assurance of common hospitality. But He pressed within, and took His place unasked within the thronging, familiar synagogue. And there He bravely stood and taught. Unbidden, He entered the town. Unbidden, He sat among those worshippers. Unbidden, He opened His mouth and taught.

(b) Here is in the Master the working of an impulse that needs your eye. He was a devotee. Truth in Him was irrepressible. It was bright and regal and free. It must be seen. It must be told. It must be heard. It could not wait. It was not in Him to be backward and shy. He was forward and pushing and bold, a very King.

2. But urgent as was His Truth, it left all hearers free. Jesus was a very King. But He did not domineer. He faced His listeners with unfailing deference. He knew the way of patience perfectly. The acceptance, which He ardently desired, He always left unforced. Jesus' manifesto is essentially

an appeal. Its guise is gentle. It asks. It calls. It argues. It waits. It never drives or overwhelms.

Here rises a study of stupendous moment for any class. Be sure it is understood. Jesus' Truth is royal. But Jesus' auditors are free. Have the scholars ponder this. Have them imagine how Jesus would teach; how He would plead; how He would reason; how He would strive to reconcile; how He would fashion many forms and styles of statement and illustration, so as to make His message fair and plain and strong. Have them picture how the Master would stand fast by all He said, though all the town should hiss and rail.

3. Now study the crowd's astonishment. Jesus' Truth was dignified. It bore plain marks of kingliness. It ranged far above the measure of a common carpenter. This His enemies had to own. They were forced to honor what they spurned.

4. And now regard that proverb in v. 4. Mark what a proverb is: A finely chiseled statement of something widely true.

Study into this. Jesus was a sage. In His far-seeing eye there sat a thoughtful mind. He considered all He saw, and nothing dodged His sight. He has a bitter lot. But its bitterness is nothing new. It is a common case. Prophets are always spurned in their native town. He understands. And He does not quail or chide or faint. He holds still and firm and true. Such is Jesus. Even out of contumely He constructs broad Truth. In the deeps of hard defeat He finds the deeper verities. And out of men's contumacy he draws a proverb. This is fine.

5. Observe the Master's equity. In His imperial Truth are stern reprisals. If men condemn His plea, then they must face His doom. Sore judgments follow unbelief, when Truth has had plain

speech. In the realm of Truth, when men spurn light, they forfeit further vision. They are left untutored. He closed His work and went away. Contempt of Truth has dreadful sequels. Jesus can be a gentle pleader. But He can also be a terrible judge. And in either function He stands for Truth. Make this solemn verity solemnly plain.

6. But note the Master's feeling. He "marvelled." It astonished Him that men should doubt. He knew His words were beautiful; to spurn them showed a pitiful want of good taste. He knew His claims were rational; to defy them proved human judgment amazingly awry. He knew His affirmations had imperial authority; to scorn their strength was astonishingly unwise. Here is a fertile thought. Set your scholars thinking upon the wonder of the Lord, as men disdained His word. It is a touching revelation of His Truth.

7. And feel the folly of their want of faith. How vain it was! Jesus may pass the gate of Nazareth, and meekly go His way. But verily He is not dethroned. His patient Truth retains its crown. And foolish, futile Nazareth stands doomed.

Just what to do.

1. Show what trait in Jesus moved Him into Nazareth.
2. Show the gentleness of Jesus' zeal for Truth.
3. Try to show how Jesus would try to be believed.
4. Study into Jesus' calmness, when His hearers doubt.
5. Open up that proverb.
6. See if you can show why Jesus marvelled.
7. Talk over the terrible folly of those Nazarenes.
8. Tell the story of Paul in Acts 22: 1-29.
9. Commit to memory John 7: 1-9.

LESSON XI

Clean Hypocrites

Mark 7: 1-13

1. Here again Jesus comes under criticism. This time it is because His disciples ignore the etiquette of washing hands before eating, when they return from market. This was a custom of the time, old and revered. In fact it was a mere fashion. But men made it a moral duty. It was another case of paying solemn heed to empty, outer form, and having slight concern for the inner heart.

Try to see this, as those Pharisees saw it. They took infinite pains to be good. And they did this all most reverently. Antiquity stirred their awe. These customs came from a hoary past. They were "traditions." They hailed from "elders." Hence their sacredness.

2. But see and feel how Jesus judged all this. To Him this painful manual daintiness was a tiresome fraud. He called it sheer hypocrisy. It begun and ended with their hands. They were continually scanning hands, washing hands, displaying hands, respecting hands. And this was their religion — a manual discipline, wholly wanting inner honesty. It was full of religious pretense. But it was only pretense.

For such a man Jesus has scant respect. He penetrates it all. With Him toilet can never take the place of character. No thankless, irreverent

man can screen his heart from God by passing through a bath. Towels and water, brushes and soap do not take away sin. Nor can they cover it up. Parade of outer piinness can never turn God's eye from inner sin. Men need to be deeply honest, when they stand before God. Trained lips may say fine things; but their words may all be lies. Such is the talk of men who find fault with Christ. They are Godless hypocrites. Such are Jesus' words; and they cut like knives. But they are edged with finest tempered Truth.

3. But now He searches deeper. Read vv. 9-13. Here He touches the life and duty of a son, citing as the normal law the fourth command. He calls this law "the word of God." This sovereign word, He says, they have rendered null by another "tradition" of men.

(a) Study out their scheme. A son may, by a formal trick of words, devote his wealth to God, and so slip free from any obligation to his father or his mother. And this perverse arrangement they make reverend by dubbing it a "tradition," and tracing it to hoary sages of a former day.

Thus they set a primary earthly obligation at nought. Children become unchildlike. Offspring become unnatural.

(b) And now watch Jesus. See closely what He does. He makes quick work of it. His words are short and few. He merely states the fact. That is black enough. It condemns itself beyond reprieve. He adds one biting word: a "beautiful" act! That is the sense of "full well" in v. 9. A "beautiful" thing is this you do! By a vow to God you break God's law! In a guise of deference to God you show God defiance! And then you quote "traditions"! Hoary parents are thrust away because the rules that warrant the act

are hoary. That is indeed "full well"! A "beautiful" act! So Jesus exclaims.

4. Work deeply into this. It is one of the intensest of all the Gospel scenes. Jesus is on fire. And His fervor is kindled by their deceit. He is facing a tissue of pure lies. In such an overriding of God's prime law of reverence and filial respect, no hollow play of words can conjure up an ounce of honest worship or esteem. It is all a burning lie. Sarcasm is the most befitting retort of an honest heart. A "beautiful" thing! A "beautiful" thing!

Try to feel your Lord's abhorrence. It is all an outrage. And He resents it infinitely. In His deep, pure, honest, loving heart reigns unalloyed sincerity. He profoundly honors God. His love for Mary is sincere and strong. He seeks no subterfuge. He abominates a substitute. This shallow trick of washing hands is an awful cheat. It dodges. It eludes. It is not open and upright. It is conceived in treachery. It is vested in hypocrisy. All its currency is counterfeit. Its uttermost stature is inborn, habitual falsity. And all its hoary bulwarks are a pretext. It is through and through unreal, ungentine, untrue. So His royal heart bursts forth. And it is all because in that royal heart's pure center are the throne and crown and scepter of unmixed, invincible Truth.

Just what to do.

1. Make sure you get the scene alive.
2. Talk on washing hands, as these Pharisees would.
3. Talk on aged customs, as these Pharisees would.
4. Talk about a clean-fingered hypocrite.
5. Pry open that Corban theory.
6. Show the grip of Jesus' sarcasm in v. 9.
7. How effective is sarcasm on a cheat?
8. Try to show just how Jesus felt here.
9. Read Is. 1: 10-17.
10. Commit Is. 29: 13-15, and the 4th Command.
11. Study into Japanese ablutions before shrines.

LESSON XII

Telling Painful Truth

Mark 8: 31-38

1. Here is powerful proof of Jesus' honest faithfulness. He is foretelling about the cross. This could not have been a pleasing theme to Christ. It surely was unwelcome to His followers. Many a prudent mind would gravely doubt the wisdom of letting it be known.

(a) But Jesus told all the Truth, despite the cruel hurt and wrench in the very thought. It was a Truth to make the bravest nature shudder. But He broke it plainly.

(b) And He said it stoutly. His tone was resolute, not faint. He could not be stopped. When Peter rose in stiff resistance and rebuke, He held right on. He would not be mute. He rung it out instead repeatedly, and with firm persistence.

(c) Nor did He hint it darkly and in general terms. He said it often, openly, and in strange detail. He named with particular explicitness the coming "suffering" and "shame" and "death." He specified the "elders," "priests" and "scribes." And He said it should be "many" fold, not an isolated blow or pang.

(d) Thus He spoke His Truth. He would not halt. When men cried out, rebuke matched rebuke. With terrible earnestness He swept Peter from His path. So honest was His faithfulness. So faithful was His honesty. In the awful pres-

ence of an all but unutterable sorrow and shame, He was absolutely frank.

2. And it was just the same, as He voiced the coming portion of His followers. He was honest as the day. He told them all. Every one must "bear a cross." Each must "deny himself." Not one but would have to offer up his "life." No disciple might feel ashamed of Christ, however much abased, or of His words, however tense, on pain of ultimate and irreparable humiliation, when the Lord should shine in light.

Here, assuredly, is open, undeniable honesty. Jesus is no wily diplomat. He is the open face of an open day. He is King of Truth.

And He said this not alone to a selected few. He broke it roundly to the teeming crowd. He had no double face. He dealt alike with all. His Truth was like the sky, unrolled and evident to all the earth.

3. But His revelation wears another phase. After shame and pain and death He is to "rise again" and "come in glory." This is a solid part of what Jesus says. Just this inspired that tremendous counter-thrust at Peter. Shame and death shall surely come. But so shall honor and eternal life. These two are "things of God." And these the Lord will not have unheeded and unheard. His Truth must stand entire. Not an error, not a doubt, not a fragment will He endure. The Truth, the whole Truth, and nothing else, will the Lord proclaim. So round and strong and solid is His word.

4. In all this certain aspects gleam and shine.

(a) His earnestness is terrific. See Him deal with Peter. To challenge aught He says is to join with Satan and part with God. Here is Truth's pure energy, elemental, infinitely intense. It cannot brook denial.

(b) His Truth is prescient. He pierces the unseen. He knows the things to surely come. His eye knows no horizon. Days yet to come are as today. He knows like God. Thus He evades surprises. This holds Him calm and brave and strong. He lived devoid of fear. And this, because He knew. He was King of Truth.

(c) His Truth was businesslike. See Him balance values. He was a Master tradesman. Ponder, if you can, vv. 36-37. See Him summarize the "world." See Him estimate one soul. There works a Master mind about a master task. Hear him. Which has greater value — all the world, or one man's soul? There is the query of a King. And hear His judgment. That answer is a King's reply. And both question and reply are the offspring of free-born, high-born Truth. And never did a weightier bargain wait and tremble in the scales.

(d) But He longs to make His teaching mutual. He seeks a free consent. He argues. He appeals. He warns. He beckons. And yet His teaching wears a regal air. We cannot abide in unconcern, while he entreats. We must listen and think, we must judge and act. When He stands near, our conscience cannot sleep. It must perforce respond. Here rises a mighty marvel. Christ's Truth is gentle as a friend. But it is imperial as a King. So it beckons and compels.

Just what to do.

1. Get into the deeps of Jesus' heart.
2. Try to reveal His mighty sorrows.
3. Show up His solitude. No one believed Him.
4. Show the faithfulness of His life.
5. Show the faithfulness of His speech.
6. Show the vigor of His Truth.
7. Show what it cost to keep His word.
8. Show how His Truth held hope as well as grief.
9. Talk about our proneness to deny.
10. Talk over 2 Cor. 11.
11. Commit to memory Is. 53: 1-6.

LESSON XIII

The Truth About Man's Majesty

Matt. 18: 1-7

1. In the front of this impressive scene looms an ugly error. Men misunderstand the marks of majesty. Mark every side of their mistake.

(a) Their views of greatness led them into strife. It aroused debate. They disagreed. They drew apart. This shows clear in Mark and Luke. And their divergence they could not reconcile. They needed arbitration. And so they came to Jesus. Mark well this disagreement. Track it to its root. Why were they at odds? Make sure to answer this.

(b) Their theory of majesty went far astray in this: it looked toward monarchy. In their conception the "greatest" must reside alone. There could be but one. That "who" in v. 1 is a singular, not a plural. Majesty cannot be mutual; so they thought. Its dignity was of such a sort as to never serve for two, much less for twelve.

(c) This view enforced comparisons. It made them judge each other. It made them note and emphasize each point wherein they differed. This worked to broaden contrasts and heighten discords, and aggravate all inequalities.

(d) Hence issued arrogance. The would-be prince among such men, when driving such debate, must puff and swell with an over-pressure of self-esteem. He must assume an unreal excellence. He must play usurper.

(e) And it involved a manifold inferiority. As surely as their debate or the Master's word could settle who alone was prince, that decision would shove all the others into lower seats. Once make it clear which single head might wear the crown, and all the other heads must bow. This is a sure and pregnant implication of their misguided view.

(f) And it yields a host of false appraisals. All such distinctions teem with error and unreality. When only one assumes the garb of majesty, and all the rest stand plain, many a princely dignity is under-prized. And when one man is set alone above his fellows, his superiority is bound to rest, in essential respects, in mere parade. His overtopping parts must be largely pomp. And those outer signals of supremacy are always mainly counterfeits.

Such are samples of the baleful issue their erring view of majesty brings forth. And their misconception was radical. They misjudged man. They sadly missed essential Truth.

2. Now see the Master set them right. For the fair and solid substance of real greatness, Jesus offers the person of a little child, and bids them all resemble him. Here is majesty in full display. So Jesus signifies. Now note its features.

(a) True majesty is forever lodged in persons, not in things. Deathless souls, not lifeless symbols, are its embodiment. Its perfect illustration can never be a crown, a scepter, or a throne. No palace or metropolis can help to indicate its whereabouts. Its pure and full reflection is in the precious person of a living, artless child. Here is grandeur that never can decay.

(b) True majesty has humility. Think of a shy, blushing, unassuming child, a being in whom self-consciousness is a pure and native grace. There opens the very throne room and presence chamber

of an immortal dignity. And its beauty is, in fact, not at all the beauty of a swelling bud. It is the heavenly beauty of a perfect flower, full-spreading, fair-tinted, beyond improvement, above rebuke. It is finished, sterling worth. Such majesty is true.

(c) True majesty looks towards fellowship. All its traits and moods are democratic. Weigh that "whosoever" in v. 4. That means anybody. Its throne is roomy as all the race of men. Myriads may be "great." Study children. How generous their mood! They welcome mates. They joy in having peers. Fellowship is their very life.

(d) Now read v. 5. Think of it. How He makes Himself and a little child, any little child, identical. The holy Christ and a genuine child are deeply akin. And deep within their blessed kinship lies a common fund of grandeur. Here is Truth, priceless Truth, Truth no man may wisely miss.

3. Now ponder attentively this marvelous little paragraph. It is a very fount of Truth. Its golden rim is fair and full, an orb of perfect light. Gaze into it. It pours abroad a flood of revelation as to man, as to a child, and as to true-born, royal dignity. It is a King's instruction about a kingly theme.

Just what to do.

1. Try to get this scene wide open to your eye.
2. Analyze a spurious majesty. Tell its traits.
3. Cite illustrations.
4. Analyze a genuine majesty. Tell its traits.
5. Show up the glory of a little child.
6. Talk about the depth and accuracy of Jesus.
7. Contrast the majesty of Lincoln and Napoleon.
8. Talk about misunderstanding oneself.
9. Show how Truth may be embodied in men.
10. Talk over Is. 14: 4-19.
11. Commit to memory Psalm 8.

LESSON XIV

The World's True Light

John 8: 12-20

1. Here stands a stupendous claim. Try hard to get its measure. List its features: I am light; I know my origin and destiny; I am not alone; the Father reinforces me; hence my judgment and my testimony are true; hence all who follow me gain light; and all who know me know the Father; all others grope darkly, judge erringly, and know neither the Father nor me. These are stalwart affirmations.

(a) They show a true supremacy. He who is speaking here stands sovereign. Here is no subordinate, waiting on another's nod. He overtops the world. He sheds no borrowed rays. He is a true original and ultimate. His witness stands. His verdicts never change. God's energy and authority are in all He does or says. He is the whole world's light.

(b) They show fine clarity. Jesus sees transparently. He does not guess. Search that sentence: "I know whence I came and whither I go." Trace out that statement's range. It penetrates eternity. Then search that 19th verse: "If ye had known me, ye should have known my Father also." Here are visions of Himself and of the Father, and of the world, that are visions indeed, far-ranging, unshadowed, free. Jesus had an unsullied mind.

(c) They show profound sincerity. Jesus' Truth was not mere theory. He never dealt in imper-

sonal speculations. He was always proffering Himself. And when He wished to fortify His claim, He proffered God. And when He sought disciples, His eye was on their "life." Such was His instruction. It was personal. He figured as a "witness." And such were His opinions. They were moral verdicts. He figured as a "judge." His teaching was always in close touch with honor. His "Light" was the Light of "Life." So ringing true is that short, vital word upon His honest lips.

(d) They show a first-hand testimony. Jesus' work was "witness" bearing. But His witness was "of Himself." What a glorious trait of Jesus' Truth! He did surely comprehend Himself. He kept His lineage well in mind.

(e) But His witness never went "alone." He has constant corroboration from God. Tarry long in v. 16. Here Jesus is wrestling mightily as He resents His critics' technicality about His witness being untrue. Survey it well. It is a King's retort. They say His witness fails because it lacks support; He testifies alone about Himself. In face of that, see how He towers. God is with Him: "I and the Father"; "If ye had known me, ye should have known my Father." Two witnesses speak in all He says. Two voices ring in every word. "Your law provides that the witness of any two is true. Here are the requisite two, my Father and myself. In all I say we two agree. My witness then is true." Here is plain, straight talk. And it is apt. And its prime concern is Christ's veracity.

2. And now mark the content of His testimony. "I am the Light of the world; my followers pass from darkness; they have life's light." Here is the golden substance of Jesus' Truth—a sublime avowal. It is this He attests. It is this He defends. It is unbelief in this that He resents. It is this

that God confirms. It is this in which His very being stands engrossed. In this assertion all His honor stands involved. It is His boast, His pride, His glorious goal. Jesus is the Light of the world. This is Truth. Make it shine. Win it faith. Contend, as Jesus did, as for your very honor, against all unbelief.

3. And now observe that awful word in v. 19. And mark its verity. This constitutes its terror. Those unbelieving critics, stickling at cold legal points, as though mere mathematics, know neither Christ nor God. Study those men. They were scholastic sharpeners. And their minds were gross. Read vv. 13 and 15. But with all their legal finesse, they were essentially untaught. God was beyond their ken. And God's own faithful representative, the Light of all the world, they utterly misjudged. Here is Truth again, but a sad and hard reality—a disclosure of the awful untruth of unbelief.

Such is Jesus' Truth, as witnessed in this scene. Get clear about its essential traits. It is Sovereign, hailing from God, the norm of the whole world, appealing everywhere for lowliest discipleship. It is benignant, shining graciously on all mankind. It is full Verity, attested perfectly and infallibly by God and Christ. It is pure, an energy of Life, a deathless force, not sprung from realms of "flesh."

Just what to do.

1. Conceive how Jesus' honor is at stake.
2. Bring your jealousy to burn like His.
3. Feel the solid weight of His assertions.
4. Show the range of what He claims.
5. Show how His truth and His person are identical.
6. Show how strong His affirmations are.
7. Try to define the proper faith.
8. Describe the full iniquity of doubting Him.
9. Commit Is. 60: 1-3.

LESSON XV

How Truth Emancipates

John 8: 31-38

1. This lesson lies in vv. 31-38. But you need to read vv. 21-30. There Jesus and the Jews had crossed sharp swords. See what was up. Jesus has been talking about God and Himself; about the world and man; about His coming and going; about duty and fidelity; about sin and faith; and about doubt and death.

(a) As He talked, it is clear that many resented what He said. They were "from beneath." They were from "this world." They "could not come." They were to die "in their sins." So the statements run.

(b) But many believed. And the Master turns to them in v. 31. His pivotal word is "Truth." This "Truth" is won by constant, true discipleship. And in turn this "Truth" wins "liberty." So Jesus says. And few more pregnant words were ever spoken.

(c) But His listeners get angry at that word "free." That term holds hints of slavery. And they were never slaves. "We are sons of Abraham, never in bonds to anyone." So they retort, and with ungentle tones.

(d) But Jesus holds His theme. He speaks right on of slavery, only inserting now the fact of "sin": the doer of sin is the "servant" of sin. Sin makes slaves. And slaves are never heirs. They remain but transiently.

But then He adds that slaves may gain their freedom. The "Son" abides forever, an inalienable heir. And He may make a bondsman free. And if the "Son" makes free, that will be freedom indeed.

And then He roundly denies that lineage from Abraham means liberty. They are sons of Abraham, indeed. But they resent the word and try to take the life of God's true Son. This proves them of another line, not sons of God, not true-born heirs, not freemen through God's word, not children of the "Truth."

2. Here is a royal place to find out Jesus' view of Truth.

(a) He burns with jealousy to be believed. Denial fires Him up. Watch this here. They decline to take His statement of their case. They resent His hint of their need of Truth and liberty through Him. They claim a full and independent liberty.

Now catch the heightening of His tone. Mark how His vigor grows. He gets instantly intense. He does not budge. He points to God. He charges sin. He calls them slaves. He points to murder in their hearts. He shows they hold back faith from God. He holds by God's eternal Fatherhood, and finally He hints at hateful, alien parentage for them. So He plunges down upon their rising unbelief.

(b) He rests His veracity in God's Fatherhood. Study earnestly vv. 35-38. Here is the core of it all. Jesus claims to be God's Son. As Son He abides forever. As Son He sees and speaks the Father's Truth. As Son He liberates from bonds. Here is Jesus' central citadel. This is His sovereign argument. It is His last retort.

Be sure you get this clear. This solemn, sturdy claim of God's true Fatherhood is laid down by Jesus as the base, the sure resting place of His

veracity. Being God's Son forever, His words claim credence, His pledge of liberty is sure. Sink your mind down into this. Jesus' word has all the vigor in His being. And in His high-born being surge all the tides of God. This is Jesus' claim. His Truth is bulwarked, like His life, in God.

(c) But state again, and separately, how the Truth of Jesus operates. For it has grand efficiency. It emancipates. It makes bondsmen free.

Here is the living nerve of all the Saviour's life. He is Himself forever free, and that because free-born. He is forever Son, forevermore no slave. Here is the very birth-mark of Truth. It is born of God. It is God's free child. It is never bound. And it is omnipotent to emancipate. All its energy works towards liberty.

Sonship, Truth and Liberty — see their power and beauty throb and blend in Christ. Here is something to admire. Be sure to show the Saviour in all His gentle grandeur as Son of God, and Source of Truth, and Lord of Liberty to every child.

(d) But make it clear at last how Truth and Doubt must war. These two can never be friends. Mark how these people seek to kill the Lord. Their unbelief and His superb averments can never both survive. One must be put away. Only one can reign. So the awful battle must be set. Each and all must choose: Jesus, Truth and Liberty; or Sin, Denial, Slavery.

Just what to do.

1. Read this repeatedly, till your passion fires, like Christ.
2. Talk, as Jesus would, about slavery in sin.
3. Talk, as Jesus would, about His being Son of God.
4. Talk, as Jesus would, about His Truth.
5. Talk, as Jesus would, about real Liberty.
6. Show the union of error, sin and slavery.
7. Show the union of Sonship, Truth and Liberty.
8. Show how Jesus' very Being is in His affirmation.
9. Commit to memory vv. 31-36.
10. Talk over Gen. 42 — how sin and lies enslave.

LESSON XVI

Facing the Father of Lies

John 8: 39-47

1. Here is a lively scene. Search it through and through till every accent rings clear. In v. 38 Jesus had hinted pointedly that His critics' parentage was not of God. This sets the key for a stirring colloquy. And this is the way it runs:

(a) Jesus claims to have spoken Truth, the very Truth of God from whom He came, whose Son He is, whom He has heard. He claims to be God's faithful, filial, loyal Son.

(b) This Truth these Jews will not believe. And Jesus they seek to slay. They resent His hint of their ungodly parentage, making boast of Abraham, and claiming to be sons of God.

(c) But Jesus holds His ground. He reavers that He has come from God, and that His word is Truth. And then He drives the issue home. Scan His words. Every one is like a biting sword: "You seek my life. You spurn my word. But I am God's Son. I speak His Truth. In your resistance therefore glare two awful sins, Murder and Unbelief. These iniquities are radical. They prove your lineage. You are not of God, the King of Love and Truth. Your proper ancestor is the original Murderer and Father of Lies. The Devil is your father. Past denial your kinship is with Satan, not with God."

2. Such is the swift, tense controversy here afoot. It is an awful scene. But it is a splendid place to study Jesus' way. At every turn the Master is Himself, clear, and cool, and firm. It is a perfect sample of the final championship of Truth.

(a) His ardor cannot be quenched. His light cannot be hid. He stands for God. He is Light of the world. He speaks pure Truth. Floods of ungodly men cannot extinguish Him. He is like the sun. Having risen He will not withdraw.

It is a royal exhibition of Truth's principal devotee. His loyalty and quietness are absolute. He will not recall a syllable or change a phrase. He is calm as a mighty hill. He will not bow.

(b) Jesus dares drive His battles to their very end. His push is infinite. No force can turn Him off or rein Him in half-way. He seeks the end. He aims to make His reckoning on this scene final — a survey for all time. See Him trace the mapping of this conflict, as He talks of God and Satan, Truth and Love, Lies and Hate. Those words are ultimate. They trace the outmost rim of moral strife. Think those words over: "Devil," "Murder," "Lies." These are no mincing terms. They have no slightest flavor of a compromise. But this bitterness and thoroughness are inherent qualities of pure Truth, when unbelief plots death.

(c) Scan Jesus' manner here. Get His method clear, as He pushes towards that goal. Speak over thoughtfully Jesus' words after Him, as He defines the Devil: He was a "murderer." He was a murderer "from the beginning." He "stood not in the truth." There is "no truth in him." He is "a liar." He speaketh in his lying "of his own." He is "the father" of lies.

What words these are! Every one is deadly. They smite the very eye. They show the Devil an inherent traitor, fired with inherent hate. They

picture him as always vested with pretense, always hot for blood; in everything a deceiver, in everything an assassin, the arch-antagonist of Love, the arch-antagonist of Truth.

Now get near. Jesus is athrill. Feel His breath. Touch His heart. Sink your vision in His flaming eye. He is wrestling. Love is facing hate. Truth encounters doubt. Christ and Satan interlock. It is a battle royal. Study it. See how Jesus aims and deals His blows. See how He locates His foe. Watch how He trusts His own fine-tempered steel. It is a fine example of Truth's true manner, when in a final strife.

(d) And study Jesus' constancy. It is like an anvil. It is absolute. Watch those Jews. Their purpose is fell. They smite to destroy. But see their hammers rebound. Jesus' resolution is like adamant. It will outwear and outlast all their blows. Truth has infinite solidity. Its calmness is eternal.

(e) Scan the Saviour's logic. Study v. 46. Here is Jesus' characteristic style. Get into it. It is a welded syllogism. See if you can dissect its naked skeleton. Try this: Unbelief is proper only in the face of error. But I have voiced no error; convict me, if you can. Why then do you stick fast in doubt? Or this: Belief is binding when in face of Truth. My word is Truth; name an error if you can. Why do you not then believe?

Just what to do.

1. Get into the awful earnestness of this debate.
2. Show how the battle started (v. 38).
3. Show just how Jesus came to mention Satan.
4. Define Satan just as Jesus does here.
5. Try to show all the horror of hate and lies.
6. Try to show how firm and calm is Jesus' Truth.
7. Show up the power of Jesus' logic (vv. 45-46).
8. Show how thorough Jesus is.
9. Commit to memory Rev. 18: 21-24.

LESSON XVII

Facing a Lying Verdict

John 8: 48-59

1. False views of Christ. The same battle rages. But the conflict deepens. Two words are flung at Jesus, like bombs of dynamite. They call Him a "Samaritan" and a "demoniac." And they are aimed at Him with deadly earnestness. The murderous hate which Jesus charged against them in the former lesson, is glaring in their eyes and burning in their hearts. They vote the Lord an utter reprobate, no better than the lowest social out-cast.

(a) Here is food for thought. These critics gave this judgment as the honest estimate of their mind. Thus they claimed to think. In their opinion this verdict told the Truth. Now be careful. Was this judgment honest? Undoubtedly their souls were hot with hate. Look into this. How far may hate unbalance thought? Can men red-hot with anger think accurately about the object of their rage?

(b) But they meant it. They picked their words. They gave tit for tat. Jesus had detected in their hearts a thirst for His blood, and denial of His word. These two impulses were identically the same as formed the major traits of Satan. Hence they were Satan's offspring, so Jesus had just said. That outright thrust enraged them. Their spirits were on fire. And they forged their heat into

those two reproachful words, calling Jesus a low-born vagabond and a demoniac. They meant all they averred; they chose barbed words.

(c) For they show no tendency to relent. As Jesus resents their rudeness, and re-avows His honor as God's true witness of immortal Truth, that rudeness only heightens. They all but call the Lord a maniac. They fairly snort their disagreement and contempt. Read vv. 52-53. "Now we know." Note that "now"; and weigh that "know." You can all but see their minds at work, and feel their inference take form. Jesus *proves* Himself beneath respect. Their affirmation is an argument. It enfolds a syllogism. It means to say: "*Now* we are *sure*." Read it all repeatedly, till this comes clear. Here stands their estimate of Christ — an estimate for which they would drive the battle to the cross.

2. The true view of Christ. Here Jesus draws a careful portrait of Himself, rejecting every falsehood, working in pure Truth.

(a) "I have not a demon." That was a wicked thrust of theirs. It meant that He had inner league with lies and hate — He who was full of Truth and Grace. He denies it totally. No demon inhabits Him. No deadly hate flames up in Him. No unbelief of Truth, no treachery, no double mind, no darkness, no mistake is housed in Him. All such influence and dominion Jesus absolutely abjures. See how He holds up Truth, Truth facing a bitter lie, Truth as denial, Truth in rebuttal, Truth in negation, Truth to clear the air. Get the full swing of His assertion: "I have no demon."

(b) But note His silence on their other charge — "Thou art a Samaritan." That charge He does not deny. He lets it stand. Look into this. Imagine Jesus saying, "I am no Samaritan." See.

His very silence is eloquent. They meant it as a jibe. They thought to sting Him with sharp indignity. They watched to see Him blush and feel ashamed. But He simply, beautifully held His peace. That was all.

(c) But now He makes a royal, round-voiced, positive claim: "I do honor my Father," v. 49. Here is the glowing sum of all Christ's affirmations about Himself. It is like a whole cathedral front.

(d) Now read v. 51. "He who keeps my word shall not see death forever." Mark that combination: Christ, Truth and immortality. Contrast those traits of Satan: lies and murder. Have you eyes? Can you really think? Here is really the mightiest, the most solemn tournament of time. Those critics say Jesus is a demoniac, in deep confederacy with lies and death. Jesus replies that His word is the very key to immortality. Watch your Lord. How superbly He lays His blows. He knows His foe. He knows Himself. He deals with Truth. The issue is immortal life. Truth is all His weaponry. So He stands, clear-eyed, invincible, the King of living Truth.

(e) And now read v. 58: "Before Abraham was, I am." Here is the apex of His claim. He is no child of a single day or of any single generation of men. He came from far. He comprehends unchangeably the changing years. Man's flitting periods of birth and growth, of change and death, are not the measure of His life. In Him are fountains of immortality. His inner energies are forever unspent. He is Prince of life.

Just what to do.

1. Resolve to show how tense this battle is.
2. Show carefully what these people thought of Jesus.
3. Try to show how such opinions stung.
4. Show up their falsehood, just as Jesus would.
5. State carefully Jesus' estimate of Himself.
6. Show how hate distorts Truth.
7. Show up the secret of Jesus' strength.
8. Commit to memory Psalm 90: 1-10.

LESSON XVIII

How to Foil Sly Friends

Luke 13: 31-35

1. Study first these seeming friends. Observe their outer semblance and language of real interest. They came to Jesus with a warning. They uncovered perils. They counselled Him how to save His neck. They behaved like kind advisers. But watch. They may be plotting foes.

2. In any case, see what misguided men they surely were. They missed plain truth at every turn.

(a) They judged the Master timid. They made appeal to His fear of Herod and His dread of death. But Jesus felt little terror, either of Herod or of the grave. They grossly erred.

(b) They supposed they could move Jesus to intermit His work, and run away into hiding and idleness. But Jesus was a tireless, fearless, faithful devotee, filling all the days with unremitting toil. Again they erred.

(c) They thought Jesus would deem Herod a puissant king, supreme, unchallenged throughout his realm. But Jesus knew Herod's downright incompetence; and He dealt with him as with a cipher. Here again they were misled.

(d) They conceived Jesus easy to manipulate. They thought to swing or drive Him here or there at will. But Jesus was no underling. He paid scanty deference to their wisdom or authority or interest. So here again they erred.

3. See what they overlooked. They were sadly ignorant of Christ. They had no open vision of His regal plan. Their minds stood blindfold. They did not know. And yet they talked and planned.

(a) They had no accurate measure of the Saviour's energy. He was, in fact, tight-girded with untiring strength. He was full-charged with invincible decisiveness. No force could bend His upright will. All this they failed to see or reckon with.

(b) They had no understanding to get His readiness for sacrifice. They thought Jesus would prize His life and safety above His work. They did not sense His utter readiness to stand and suffer for His cause. They missed deep visions here.

(c) They had no eye quick and true enough to catch Christ's instant insight. They assumed and professed to take far looks ahead. But Jesus' vision outreached theirs by many a league. They little guessed the far-spread horizons which His eagle eye could sweep. And that same eye could look through them. They little knew their nakedness under His gaze.

So in the dark were they in all they planned and said. They were painfully inaccurate and uninformed.

4. Now study Christ in His reply. He is a radiant orb of Truth.

(a) If they are wily plotters, He is a sharp detective. He knows that Herod is of no account to Him. And He meshes them in their own trap, bidding them hie right back to Herod, from whom they claim to come, and deliver in person His short reply.

(b) Show His fidelity. He keeps at work. This is a beautiful phase of Jesus' Truth. He tends His trust. Work this up. Herod was a

bloody man. It was he who beheaded John. He was a heartless, faithless despot and assassin. And Jesus stood within his reach. And Jesus stood for righteousness and purity, just as John had done. To human view the warning was a timely note.

But Jesus held right on. Read v. 33. There rings a splendid challenge, brave and plain. Here is perfect honor.

(c) See His frankness. This too is a noble phase of Truth. Read v. 33 again. There spreads the open sketch of a broad campaign. It lies undisguised beneath the shining sky. Just like the Saviour. He does nothing in the dark. Everything is evident.

(d) And He is well-informed. He knows the whole past record of Jerusalem. He can name her prophets, and recite their fate. His eye is open, and His mind well-stored. This knowledge brought Him poise and quietness. He knew His task. He knew His people. He knew His fate. He knew His mission was inwrought with sacrifice, and that Jerusalem was getting His altar built. And He knew that her citizens, not Herod, were to be His executioners. All this lay clear within His mind. He knew the Truth.

But he also knew His triumph. He foresaw that His people should behold Him come again, v. 35. Death must be encountered. But even death must yield. He owned Himself a sacrifice. But He felt Himself a Prince of Life. In this great Truth His soul found rest.

So keen and faithful, so frank and well-instructed was the mind of Christ.

Just what to do.

1. Handle this as real, as sharp and vivid history.
2. Show the arrogance of instructing Jesus.
3. Show what these people did not know.
4. Show how they misjudged Jesus.
5. Talk about the feebleness of pretense.
6. Show how clear the eye of Jesus was.
7. Show how honesty made Jesus brave.
8. Talk over the story in Daniel 6.
9. Commit to memory Psalm 27: 1-5.

LESSON XIX

Facing Spies

Luke 14: 1-6

1. Here is a living little scene. It is a feast. There sits the host, a high official in society, a prince.

Observe the guests. See them file in, thoughtful of every decorum, seemly, respectful, expectant.

Now fancy Jesus entering, and moving in and out among His fellow-guests, greeting here, greeted there, the soul and form of true and gracious courtesy.

2. Now mind well one single word. They were "watching" Him. This means "spying." Read all the verses over with that disturbing word in mind. How the whole scene alters!

(a) Imagine them. Paint their eyes — the eyes of spies. Conceive their hearts — the hearts of spies. Invent their thoughts — the thoughts of spies. And notice. They refuse to speak, when Jesus questions them. They mean to hide their thought. They are silent spies. Look into this. What sort of men are here? Just what was the very quality and substance of their subtlety?

(b) Mark their cunning. Their silence was the mark of guile. They were not merely wary. They were warlike. The covert, where they hid, was an ambuscade. Their silence screened a foe. Get these two things separate — their slyness and their hate. Jesus' fellow-guests were not merely mute; they were malicious.

(c) See their unmanliness. Jesus was honorable every way. His manner was undisguised straightforwardness. His question was perfectly direct and plain and fit. They ought in honor to have met it with a plain and straight and courteous reply. But they did not treat the Master worthily. They spurned Him openly. This was not the act of gentlemen. It was a rank discourtesy. But mark it well; and make each scholar see it. This discourtesy was the certain issue of dishonesty. This is vital to get clear.

(d) But all this simply means that they themselves were trapped. They did not answer Jesus' query because they dared not. Any answer they could invent would show them knaves. Try it for them. They were nicely caught. And even silence gave no escape. That also proved them void of honesty. Test this. Read Jesus' question. How self-evident! None but men of wiles and lies can withhold reply.

(e) This shows them cowards. They had laid a snare. They hoped to entangle Christ. To give an honest answer would be to disown their trick. But to give false answer to such a plain-faced query would surely bring them burning scorn. They were in a hard dilemma; and they were fearful of either horn. And so they answered nothing. They were downright cowards. This is a mighty lesson. In the face of sure disclosure, treachery cannot be brave. "Make this ring.

3. Now study Jesus. His voice is music. It is good to hear Him speak. Every note rings true. And He acts. He heals the sick. How simple! How noble! How profound! He sets a man above a Sabbath rule. He does it instantly, unflinchingly. Right where they spy and plot, He shows His mind, frank and open as the day. Study Him.

(a) He preserves His honesty. When they devise a plot, He does not frame a counter-plot, meeting guile with guile. He keeps His rectitude. He does not deal in artifice and snares. He walks in light. Truth is His only sword.

(b) He is keen. They weave a net, thinking to entangle Him in Sabbath strictures. But feel the even edge of that inquiry: "Is it lawful on the Sabbath day to do good?" How instantly and nicely it cuts Him free.

(c) He is noble. Fix your eye on Jesus' manliness. He is a picture of perfect excellence, kind, bold, regal, keen. And it all roots in His deep-wrought rectitude. He knows no crookedness. Hence He is inherently and unchangeably a gentleman.

(d) And He stands and moves in perfect freedom. And the root of this is honesty. His spies were full of guile, and hence on every side they were restrained. They could not match His speech, or face His look. And they designed to bind Him fast in some illegal course. But see. His pace and speech beseeem a king. He cannot be fastened in a trap. He cannot be knotted down with cords. He owns no trammels. Every impulse of His being is unchecked. Only lies make slaves. Truth makes anyone a king.

Just what to do.

1. Get this scene well opened to your scholars' eyes.

2. Get them all to *see* that "watching."

3. Try to show what was in their minds.

4. Handle sharply their refusal to reply.

5. Talk about the ways of sly and wily men.

6. Show the beauty of Jesus' frankness.

7. Show how a man of guile gets cornered.

8. Show how fearless honesty may be.

9. Talk over 1 Sam. 18.

10. Commit to memory Psalm 5: 1-9.

LESSON XX

The Truth About Honor

Luke 14: 7-11.

1. Here is the same feast. And Jesus is in its midst. Each man is rated. Each seat is appraised. Pride is arbiter. Differences are enforced. Chief places are preferred. And when the feast is all arranged, social contrasts stare. Pride flourishes above humility. Meekness is stamped with disrepute.

2. This gives the Master pain. And his gentle heart prompts wholesome words.

(a) See his disclosure of a false authority. Read vv. 8-9. Look closely. Those guests are seating *themselves*. They assume to fix the order of their seats. But this is fundamental error. For guests to assume that right is arrogance. Such authority is false.

(b) Turn this right about. True authority is vested in the host. His right is real. Every favor is his from donation. Every guest is his free choice. At any moment he has full authority to usher in a guest whose dignity outranks every honor in the hall, and lead him up past every other feaster to the highest place. Such authority is no assumption or pretense. It is real and true.

(c) In similar fashion examine honor. These guests are exalting *themselves*. Watch and study such a feaster, as he settles down upon his chosen place and spreads his plume in self-congrat-

ulation. Little hearty, solid honor comes up to such a man from men who sit beneath. And surely none comes down from those above. What deference he receives is forced. When obeisances wait on such a man, they are certain to be mixed with counterfeit respect. Such honor is largely false.

(d) Now fancy honor of the other sort. Conceive a gentle, humble man who makes no rude drive for primacy. He moves about in patient thoughtfulness of every other man, not flaunting his own claim, not thrusting fellow-guests aside. To such a humble, kindly heart the host steps up and bids him take the place at his own right hand. Here is honor. It is genuine, solid, precious, real. Such a dignity is sterling through and through.

(e) And now in similar style examine shame. As those competing guests are valuing dignities, it is a shame, real shame to voluntarily take a humble seat. Such shame should be avoided by a truly worthy man. Such is their view and sense of shame.

But now try to get the awful sense of "shame" in Jesus' mind, as he speaks that word in v. 9. The host comes in. He leads his sovereign guest. He requires the choicest seat. But it is already taken. A guest, who plots to shield himself from shame, has snatched the highest seat for himself. The host abruptly sends him out: "Give this man place." That order is sharp and hot as a lash. It holds little sign of deference. It only says "Get out."

Now watch your self-placed dignitary, as he slinks away, and begins with shame to take the lowest seat. Here is shame indeed, true *shame*.

(f) This opens into a study of the true philosophy of social life. In the judgment of these

guests the key to a proper social life is Competition based on Pride. Contend for primacy. Thrust rivals aside. Rude pushing breaks the way to honor. This is their understanding.

What is your honest view of v. 11? It surely is the inmost mind and view of Christ. Will you thoughtfully consider it correct? Here is a mighty study of one phase of Truth—Truth in its very essence. Does your mind receive it? Do you plan to teach it?

3. Now study Jesus in this scene.

(a) How faithful he is! Do you imagine it was a welcome task: this onslaught on those well-trenched customs, at a feast? But Jesus never flinched. He was forever faithful and true.

(b) How exact he was! His words are always aimed with nicety. They hit the heart of things. And he could poise his words like balanced, feathered arrows. He never missed. His tongue and eye were true.

(c) And he is profound. See his eye search through this scene. He sees it all. But he sees more. This scene is universal. In his piercing survey of this feasting scene he sees all mutual envyings in all scenes everywhere. Wherever arrogance and meekness and God's judgment mix together, there these teachings are in place. This banquet is a transient miniature. But as it lodges in the Master's eye, it encloses every social drama in all the world. So deep is Jesus' eye.

Just what to do.

1. Make sure your scholars *see* this scene.
2. Tell how these men come in and greet.
3. Fancy how they begin to pick their seats.
4. Show up the top man's arrogance.
5. Show up his hollowness.
6. Fancy how Jesus would behave.
7. Show his solid honesty.
8. Talk over "shame," real and false.
9. Talk over Haman in Esther 5.
10. Commit to memory 1 Pet. 5: 5-7.

LESSON XXI

The Truth About Hospitality

Luke 14: 12-14.

1. Still we are at the same feast. But now Jesus fastens His eye upon the host. His words are few. The sum of it all is a vision and idea of a hospitality that is genuine, not pretense. It is still again a lesson in Truth. See what is involved, having all the while in mind the host. What qualities go to make up a true host?

(a) The impulse must be honest, a motive that befits and betokens a host—a genuine goodwill. The design must be born and nurtured in unalloyed kindness. The initial purpose may not be marred by some plot that roots in selfishness or self-display. That would spoil it all.

(b) So with the preparation. It, too, must be genuinely host-like. Everything must be made ready with an eye to the pleasure of the guest, not to the praise or profit of the host. Heed must be kept continually upon the tastes and joys of the coming feasters. He should deal out bounty, pure bounty. He must not think of bait or barter.

(c) So with invitations. Here Jesus fixes well-nigh all His emphasis. Here lurks in every projected feast, a subtle peril of insincerity. Many a host selects his guests and sends his invitations with a prophetic eye. He looks ahead. He foresees future feasts, and himself at each an honored guest. Thus his invitations are not honest

hospitality. It is all a trade. He is plotting really, not to generously entertain his fellowmen, but to be nicely entertained himself in many a coming revelry. They are, thus, the sly device of greed, not the honest offer of a generous man.

(d) So with the welcome. Think with some real attentiveness. Imagine those portal and hallway scenes, when all the guests are poor and hapless, lame and blind—each one called in from undisguised and undesigning kindness. Every greeting will be a tender, hearty, truthful welcome. No return feast will be thought of. Up to the outermost threshold true hospitality will shine and reign. Not a phrase or accent or attitude will be a counterfeit.

But imagine all the guests displaying easy courtliness, abundant jewelry, and fine attire. Sure as fate their greeting by the host will be mixed with thoughts of gain and self-esteem.

(e) And so through all the festive round. If all who come are rich and grand, well skilled to make a fine return in kind, the host's attentions are all but sure to be mixed with fawning and ulterior aims. His eye will keep alert upon utility.

But if every visitor has no home or friend, then every hostly act will be an undesigning ministry, truthful in all its round, genuine to the core.

(f) And so with the final satisfaction in the host's own heart. Real pleasure, pleasure that is the proper fruit of hospitality, can make its home with any host, only when his hospitality has been real. If one cheats when he plays the host, he will get cheated when he takes his pay.

The key to hospitality is Truth. Its love must be genuine.

2. True hospitality is royal art.

(a) Its range involves eternity. Its reckonings cannot be cast in any register of earthly years.

Its proper era transcends time. It overleaps the Resurrection. Here is a deep suggestion. It probes a festival to its very heart. There sit immortals. Their vesture fades, their viands perish, their bodies die. But deep within, those feasters are all undying. That scene is transient. But its issues are everlasting. Here are solemn facts for hosts to hold.

(b) No genuine hospitality runs to waste. An adequate reward is sure. This hint of Jesus soars high. Earthly feasts, if genuine ministries of love, bear fruit beyond. The joy of entertaining strangers here is kindred to the bliss in store in the coming life. Here is a mighty thought. But its whole tenor rings of Truth. Such joy and bliss lock hands with no dishonesty. No counterfeit of hostly friendliness will pass muster there, however prevalent or profitable here. The host who seeks that perfect bliss must be a host indeed.

(c) True hospitality has broad fields. Its waiting guests are past numbering. All lone and smitten natures await its invitation. And they will surely come. And their tastes are sane. No dish will be declined. And it is always so. The poor are always here. Pure festal revelry, real foretastes of resurrection feasts may run on continually.

Such is real hospitality. The true host detects in every guest an immortal child of God.

Just what to do.

1. Name the traits of the genuine host.
2. Name the traits of a counterfeit host.
3. Show why Jesus advises inviting the poor.
4. Dignity or ministry—which marks the true host.
5. Describe the greeting of a genuine host.
6. Define the pleasure of a true host.
7. Name the true reward of hospitality.
8. Does a true host place his guest in debt?
9. Talk over Abraham's hospitality. Gen. 18: 1-8.
10. Commit to memory Job 31: 16-22.

LESSON XXII

Weighing an Empty Phrase

Luke 14: 15-24

1. Here is a study of sincerity in profession. v. 15 is the key. There some man tells Jesus how blessed will any one be who shares in the banquet in God's Kingdom.

Instantly Jesus detects how often such an exclamation is a hollow lie. He sees that men assume that heavenly delights are the choicest delights of all. And He sees that in their prevailing tastes that assumption is often false. In fact, men often prize earthly happiness above God's grace. This fact He sets about to make quite clear.

So He paints a feast, a majestic entertainment, lavishly devised and spread for many guests. This is the critical center of His device. As His which all men claim to prize supremely.

But now scan how Jesus paints the guests. This is the critical center of His device. As His hand draughts the scene, when the banquet stands fully spread, and the seats await the guests, every man declines. They have choicer joys.

Now grapple this. It is Jesus' artful, vivid answer to that heedless man in v. 15. His outburst seemed a fair and real beatitude. But it only seemed. It wholly wanted heart. In fact, it was untrue. Men sing God's praise quite glibly. But that practiced glibness is a slick and sanctimonious deceit. In their heart they do not love

God's ways. In verity all these easy words about a Kingdom blessedness are worthless gush, a mere disguise. It is not honest talk.

This time He fills in another group of guests— But it is aimed with close precision. It is poised with complete deliberation. And it is finished with rare artistic grace. Study it with all your skill. And handle it with Christ's own heavenly earnestness. It deals with life and honor.

2. But now Jesus turns the canvas, and paints the feast again.

This time He fills in another group of guests—a very different set. Among them all not one of those first named has any place. These are blind and lame and destitute. Not one of these could command a standing in the ranks of those first called.

But they all instantly accept. In their opinion an invitation to a feast outvalues everything. They are hungry for its happiness. They honestly long to go. As they anticipate the scene, their praise of its festivity is thoroughly sincere. Their congratulations are genuine. When they say, "Blessed is any man who may enter in and sit with God at banquet," they utter no empty cant; they voice their heart; they say the truth.

Such are these companion scenes, fine specimens of the Saviour's honesty and art. They speak and thrill and glow from His heart. They offer a splendid protest against untruth.

3. Define the various points.

(a) Men are prone to misrepresent themselves. In fact, they love earthly things supremely. But yet they keep on talking as though God's government and near presence were the prime beatitude. Such misstatements, however high the tide of fancied zeal, Jesus powerfully resents. Human

speech should exactly fit the human heart. Men must speak the truth.

(b) Men wanted to outer religious practices, presume upon inner religious life. If their speech and outer attitudes reflect the forms of reverence, they grow to assume unconsciously that God's best fellowships are for them of course, a sort of birth-right.

But Jesus' eye discerns right here serious and curious mistakes. A man may cite a fine beatitude with faultless ritual cadence, and be void of love for God. This is a deep dishonesty. And Jesus scores it always ruthlessly.

Heaven has no happiness for hypocrites. This sharp-edged truth all pretenders need to have sharply told.

(c) Religious martinets look scornfully upon people unaccustomed to their religious ways. They dub them untutored and uncouth, and bid them stand well aloof.

But in Jesus' view such heartless judgments go pitifully astray. They are not only cruel; they are untrue. And so He shows that the utterly plain are, at heart, in closest harmony with God's free grace. Their teaching is a bitter lie. In its place Jesus puts the sweet teaching of His Truth.

Just what to do.

1. Make sure to *hear* and *see* that man in v. 15.
2. Could that man have been one of those spies?
3. Could he be clinging to a "first seat?"
4. Do *such* men ever speak in praise of heaven?
5. Make sure to puncture all such cant.
6. Describe those first invited, carefully.
7. Describe those last invited, carefully.
8. Tell just what it all means.
9. Commit Psalm 26.

LESSON XXIII

How Truth Shines in Penitence

Luke 15: 11-32.

1. Study out of this boy's life the errors that precede repentance.

(a) The lad mistook, misunderstood himself. Compare his starting out with his return.

As his career began he showed no single sign of self-distrust. His confidence was unlimited. He swept in and took along "all" that he had. He did not cautiously hold back a single thing. And his first plunge was for "far" lands. Though inexperienced, untravelled, and unscarred, he braved the strange unknown as though a veteran. He seemed to hold all counsel and all caution in high scorn. Afar, alone, untrained, he ventured everything.

And when his venture closed, he stood without a penny or a friend. He had to face his father and his brother and his boyhood home a bankrupt, an utter failure, unclad, unfed, unmanned.

This proves his foolishness. He wanted sense. His wits were all misled. He wofully mistook himself.

(b) And he did not know his father. His parental worth was underprized. All that his father had painfully acquired and fondly hoped he flung disdainfully behind. Here is hard, unfilial scorn. And whatever else it may contain, it enfolds profound untruth.

(c) Here are two grave errors—a low opinion of his father, and a high-wrought self-esteem.

And now observe. These twin false estimates he was jealous to retain. He gave them up reluctantly. Not till every penny and every friend were gone did his opinions change.

Fancy this—the daily fight to hold these erring views, as day by day new losses, new betrayals, and new disgrace trooped home to sober down his folly. But he would not revise his estimates. He clung to his distorted views till everything was forever lost.

2. And now, after his rude career is done, and all is lost, and he has sunk to be a low-down hireling in an alien land, hungry and disgraced, behold these errors yield their place, and Truth possess her throne.

(a) He “comes to himself.”

Imagine this most carefully. To start with, he adjudged himself a prince, deserving deference and friends. But now he sees himself a fool, deserving only to be a slave. He sees that he has no skill to gather wealth, no qualities to win sure friends, no fitness to figure as his father's son. He sees himself disrobed, forsaken, incompetent to regird his life. He sees *himself*. Unsupported, unbefriended, unadorned, robbed of all prestige, in rags and beggary and shame, he sees himself.

Thus he sees the truth. He sees the stern and plain reality, unvarnished, undisguised. Here is one strong teaching in this fancy scene. So Jesus gets down to Truth—a hard invincibility, a man's real self, as he shows up, emerging from a career of sin.

(b) He forms a new opinion of his father.

And the first working of this new view is to drive him straight for home. Here is something

wholly new. And it is something deeply true. The forces playing now pay fine respect for fatherhood. His nature and his behaviour and his father's work are in tune. And the key is Truth.

(c) And he tells the truth. He hides nothing any more. Vain pride is gone. False honor yields. Pretense departs. Reluctance to admit the sad reality is spent. He is in downright earnest to tell the truth, the honest truth, truth undisguised, truth at its very worst.

This vigorous inward push towards honesty demands close study. Here is repentance. And its inmost spring is Truth.

3. So the Master paints Repentance. Its corner-stone is Truth. It is a glorious transformation out of error and pretense into true insight and honesty. For any sinner it is the light of all true seeing, the norm of all right living, the only open, straight-out path to peace. It is rectitude, correcting every waywardness. It is righteousness, accepting every penalty. It is sincerity, dismissing all pretense. It is an accurate readjustment, setting every conflict and discord into a harmony of all the Truth in God and man. Truth that was banished and disliked is honorably reenthroned.

Such is Repentance, as bodied forth by Christ. It is crooked waywardness set straight. It is the training of false lips to strict veracity. It is owning Truth's real royalty.

So beautiful and honorable and precious is Repentance — a heavenly gem inlaid in Truth.

Just what to do.

1. Talk about this lad's false estimates.
2. Show how the Truth seemed painful to him.
3. Show how he struggled against plain facts.
4. Show the awful havoc of his error.
5. Show how his views worked straight.
6. Talk about his new views about his father.
7. Show the dishonesty of impenitence.
8. Show the strong wholesomeness of Truth.
9. Talk over Gen. 37 and 42.
10. Commit to memory Psalm 51: 1-6.

LESSON XXIV

Truth as the Girdle of Prayer

Luke 18: 1-8.

1. Here Jesus is showing how powerful is prayer. He invents an illustration. He draws a fancy sketch of a moral siege.

(a) The stronghold is a judge. He holds a high, strong citadel of authority, where his opinion reigns supreme. He stands in no fear of God. He has no respect for man. He is a law unto himself, arbitrary, iniquitous, sovereign.

(b) The assailant is a widow, humble, friendless, weak. An enemy is defrauding her. He is a foe to righteousness. He thinks he can make iniquity prevail over her weak widowhood. But the widow knows her right. She resents the wrong. She pleads for justice.

(c) One central feature in this scene is "justice." It echoes up repeatedly. The "adversary" is literally an "antagonist of justice." The judge is "unjust." The prayer is to be "avenged," i. e. literally, "bring justice out of this."

(d) Another central feature is the widow's persistence. She assails the judge "continually." She will not submit. Time and again she reappears and reasserts her right. Time and again she pushes in to reiterate and resent her wrong. She is right and she persists. This is all her refuge and resource.

(e) And this is omnipotent. It overcomes the judge. Heartless and irreverent and powerful as he is, he surrenders at last. The widow wears him out. He has no endurance that can match the endless pressure of her plea. She is inherently eloquent, always ingenious, past answering, predestined to prevail.

2. Such is this parable. Do not forget that it is a parable. But now explore for its meaning. Jesus is hiding here a deep design.

(a) Truth endures. It has an omnipotent grip. Nothing can make its grasp relax. This high-seated judge could never persuade this widow to let go. Her case was right. And she hung on forever.

Such is Truth's honor. No negligence can ever reduce its worth. No measure of abuse can ever change its glory into shame. Truth can never possibly be impeached. It keeps its crown. No judge can frown it out of court for good. It is sure to reappear, imperial, majestic, glorious as the sun.

Truth can outlast many lies. No doubt excuses and false explanations swarmed about the lips of that unwilling judge. But the unattended presence of shining, simple Truth can drive out all the lies, though they come in squads. No lie can outgaze the steady glance of Truth. Truth is eternal.

(b) Truth has ample competence. There is no emergency it cannot meet.

This widow stood without support. Really she needed none. Her case was just; and justice was her exhaustless confidence. Whatever trick her truthless foe might play, the plain recital of her integrity was ample every time for refuge or assault. However witnesses to falsehood might multiply, the simple light of her veracity,

when once it smote upon their lies, would triumph every time like fresh reserves.

Truth is armored on every side. And Truth searches everywhere. In the face of Truth knavery is forever impotent.

(c) Truth is a fine enheartener. It repeatedly rescues from despair.

This widow's lot was hard. Her husband and lord and champion and best friend was dead. The foe she faced was greedy, wicked and stout to do her wrong. And when she brought her contest to the judge, he spurned her cry, and made a mock at rectitude. And this kept on. Repeated efforts failed repeatedly. It was a discouraging case.

But truth made her brave. She grew a heroine. She forced the lofty judge to hear her cause once, and again, and again, and yet again, until he was driven to declare judicially that her contention was correct.

3. Now mind your eye. All this is an argument for Prayer. Prayer prevails. This is Jesus' claim. So He framed this parable. It shows a stubborn difficulty. But that difficulty was His precise design. He took pains to paint the widow's prospect dark, and all but hopeless. And then He lodges her success in her persistency. And this unwasting patience of her plea He grounds in equity. Her case was just. Hence she clung. And so she won.

Just what to do.

1. Make a close description of this unjust judge.
2. Describe with careful sympathy this widow's case.
3. Point out minutely the secret of her power.
4. Show the working of Truth through it all.
5. Show just why Jesus invented it all.
6. Cite some other similar case.
7. Define persistence.
8. What is the root of patience?
9. Discuss the combination of Truth and Prayer.
10. Talk over Hezekiah's prayer in 2 Kings, 19.
11. Commit Psalm 31: 1-6.

LESSON XXV

The Truth About Babes

Mark 10: 13-16.

1. Get your eye upon these babes. Luke calls them "infants." This means that, of all earth's little ones, these were the very least, the newest comers to our earthly life, unable yet to speak.

Now see how they were esteemed.

(a) Something about the ways and tones and look of Jesus encouraged and emboldened these mothers to lay their youngest children in His arms. As they took in the substance and measure of His thoughts, He had a heart for babes.

(b) And note the plural. Parents clustered about the Lord. Mark this well. It may have high significance. This impulse is somehow general.

(c) And this movement was continuous. Over and over the scene was reenacted. Parents—many parents—were bringing—day after day—their little ones to Christ. And He was encouraging the thing, and suffering it to give tone to His work.

2. But now inspect the minds of Christ's disciples.

(a) They "rebuked" those parents. There rests a weighty word. It carries a judicial ring. It echoes from the court-room. It implies a pondering of values with nice care. It suggests their measured sense of superior authority, of sober, balanced judgment.

(b) And they joined in the rebuke. It was not the act of one or two. The full momentum of the Apostolic band was in the remonstrance.

(c) And it was repeated. Once and again, and yet again, they registered seriously their profound displeasure. They set themselves to fight the movement down.

Here stands the case. So do views of Truth diverge. And the case concerns the tenderest interest of our human life.

3. Now hear the Lord. He is King of Truth. And no profounder problem ever waited on His lips. A mighty process is stirring in His soul. Try to understand how His judgment sets to work. His words are few. But they embody a rebuke, an appeal, an argument, a philosophy. They tell the truth about a little child. And in that simple truth for babes they contain the truth for greatest men.

(a) "Of such is the Kingdom of Heaven." This is an axiom. It undergirds all Jesus says. It lays a base for kingly argument. It is a master-key, piercing and opening many problems. It opens to the nature of a child, the nature of a perfect man, the nature of God's Kingdom. Few sayings of our Lord have deeper plunge, or wider range, or firmer support. In the Kingdom of God little children are the type. And in that happy realm no other type can come. This is an elemental, all-supporting truth.

(b) "Forbid them not." This is a high behest. But see what holds it up and makes it firm. In God's Kingdom little children have the central place. They are its normal membership. Therefore do not restrain them. In such an imperial argument is lodged this imperial prohibition. Be sure to get this nakedly plain.

(c) "Suffer them to come." Here is an infinitely engaging appeal. And it rests upon the

same sure base. Children are prime candidates for God's Kingdom. Therefore let them come. What imperial grace! What imperial authority! But see the imperial verity in which it stands. What a word for parents!

(d) "Only such can come." If one is "not as a little child," he shall "not enter therein." Here are deep, far-ranging words. But they are neither dim nor faint. They are passing strong and plain. They are a King's decree. Wise men will con them well. They show the gate to life. They close and open at once. They state the last alternative. What an unveiling of Truth, at once ideally simple, and infinitely profound. And these words are anything but glib and easy cant. They are strong and hard, like iron and granite; severe and solid enough for the most exacting and sincere, but so mellow and kind as to leave unstirred the slumbers of a babe. What thoughts for Sunday Schools!

(e) "And He took them in His arms." This culminates the scene. Christ's talk is not mere teaching theory. It lives. It acts. It fulfills. Observe this closely. Jesus encircles little babes. Here is the whole of it. This fully meets the parents' longing wish. This fully finishes the disciples' reproof. This demonstrates the proper place for infants. Their natural resting place is in the enfolding arms of Christ, the Saviour of the world.

It is all a perfect picture of perfect Truth for men, saving, royal, plain.

Just what to do.

1. Show the accuracy of these parents' instincts.
2. Show the accuracy of these parents' insight.
3. Lay open all Jesus' thought about a babe.
4. Show how those disciples felt and thought.
5. Try to explain their error.
6. Try to show all the value of a little child.
7. How much does Jesus plainly say?
8. How much does Jesus merely hint?
9. What teaching values has a hint?
10. Tell the story of Samuel — 1 Sam. cc. 1-3.
11. Commit to memory Psalm 92: 12-15.

LESSON XXVI

Truth Fingering a Snare

Luke 20: 1-8.

1 Paint the occasion. Jesus was in a very public place, at a swarming feast, wielding His amazing influence strikingly. He faces swelling crowds. And as He talks, He compels respect.

This stirs a challenge. Other teachers are on hand. They have been wont to rule these throngs and win their deference. And this old prestige of theirs they have learned to guard. So they challenge Jesus to show His papers, and prove His right to teach.

But Jesus has never bowed to them or to any man or school. He never rests His work and word on human warrant. All His right and power are His very own, inherent, original with Himself, underived from them. It is a crisis, imminent, acute. Hence their query. This is the situation.

2. Jesus could have answered easily. Often and many times He explained explicitly this very point. But now He turns and takes a different path. He makes no answer, direct or indirect. He questions them instead. He asks them their opinion of John. On their own pretensions, they were just the men to form and render such an estimate. This counter-query holds these high examiners right up to their own pretense. It is completely fair. But it turns the tables utterly. It is a swift and pressing test of their sincerity.

To save their faces, they must answer something.

They step aside for conference. They must preserve their dignity. But they must make haste. For a crowd is looking on, as v. 1 shows. They soon discover that they are caught. No fair and straight reply is possible, without betraying before the multitude an untenable point of view. And then an honest statement of their view of John would prove they had no need to question Christ. Every way, they were in a trap. And so they said they did not know what they thought of John.

This shows their trickery. They were not seeking light. They were dodging it. In fact, their opening question was intended as a trap for Christ. It was, at root, all rank dishonesty.

3. Now explore that question for its central traits.

(a) It was born of indocility. Think. These leaders were unwilling to accept Christ's words. They hated His broad democracy. They were averse to His strict inner probity. They disliked His call for sacrificial love. They could not bear His fine spiritual purity. They had no stomach for repentance. They resented His sharp intolerance of pride. They could not bear His lash on sin. Dislike of Truth was their central fault.

(b) Their method takes the form of treachery. This is inevitable in such men with such a task. When enemies of Truth try to outwit Christ, their prone and fitting method is to lay a snare. So they play the traitor. So did Satan. So did Judas.

(c) They suppose and anticipate that Jesus' own explanation will prove His trap. This is idiotic. Christ is straightforward everywhere. He never doubles on His tracks. His words and deeds are always right and parallel. He is in-

capable of crookedness. He was never known to play, now fast, now loose. His sayings all agree. No words of His conflict. To try to tangle Jesus in His own true speech is a poor device. But such is the best wisdom of dishonesty. Crooked, devious and inconsistent itself, it deems Truth a blind, lame wanderer, easy to delude, easy to confuse, easy to entrap. But no word of Jesus aids a knave. Here is something solemnly grand.

(d) This case discloses that dishonesty cannot be taught. Jesus would not reply. His Truth craves honest hearers. To open minds He confides most gladly, freely all His heart. He loves to tell them all. But knaves must quit their knavery, ere He will teach. Here is something sovereign. They who learn the Truth must love the Truth. They who deal in plots are left to their own snares.

4. Their scheme miscarries utterly. Their assault was deadly. But Jesus held right on. The questioners themselves had to take to rout.

Now study Jesus' weapons. You can find him wielding nothing but integrity. He asked an honest answer. That was all he did or said. What a scene! Simple honesty is invincible. And its reach and rush are infinite. It soon commands all the field.

But dishonesty, when it tries to undermine Christ's Truth, exposes either flank, forfeits all its ground, and has to flee.

Just what to do.

1. Make sure to get acquainted with these priests and scribes.
2. Find out their chief concern—themselves or Truth?
3. Show up their diplomacy.
4. Describe their fix in vv. 5-6.
5. Explain just how Jesus routed them.
6. Fancy what the listening crowd would think.
7. What was the secret of Jesus' skill here?
8. Try to show how treachery and honesty wrestle.
9. Talk over Rabshakeh's speech in 2 Kings 18.
10. Commit to memory Psalm 36: 7-12.

LESSON XXVII

A Typical Intrigue

Matt. 26: 1-50.

1. This lesson is a painful study, distressing every way. But it cries aloud to be closely scanned.

(a) The plot was devised by men of high and leading place. The chief priests were in the scheme. Elders helped it on. It was outlined in the hall of Caiaphas.

(b) The plot was laid with thoughtful care. They used their keenest wits. They had repeated discussions. They carried it forward in formal consultation, just like reverend senators.

(c) It was hedged in by timidity. Jesus was in fact swinging the throngs. And these plotters moved in deadly fear of antagonizing the public passions. This timidity operated powerfully to shape their designs to execution.

(d) Their end was murder. They did not intend to rest their case with mere rebuke, imprisonment or banishment. Nothing short of Jesus' certain death could fully ease their mind.

(e) Their method was intrigue. This is the key word. They were not straightforward. They aimed to keep all their devices dark. No one should know what was being done, or how or when its final blow should fall.

(f) It was helped forward by one of the Twelve. For their right hand they engaged a traitor.

So there was a joining of plots, a deepening of wily, dark intrigue, both parties steeped in guile—an awful compound of secrecy, timidity and treachery.

(g) And now they skin their eyes, gazing through the days, and scanning all the hours to find the darkest moment to secretly spring their devil's trap—the priests and gray-haired elders narrowly eyeing the crowd; and Judas spying upon his Master's steps; all thinking to smartly elude the throng, and outwit the unsuspecting Christ.

2. But now read vv. 21-25. See how Jesus penetrates their guile. The King of Truth is a prime detective. A traitor betrays himself. It is of the nature of Truth to uncover and see. It is of the nature of trickery to get exposed.

3. But study Judas, as he withdraws. His name and fate are fixed forever by the wise and honest Christ, while yet he thinks his wicked treachery closely hid in his perverted heart. And so he parts from the holy, lordly, patient Christ, but with the burden of an unspeakable woe. He had better never have been born.

But he goes right on to execute his sin. Knowing that Jesus' eye has pierced his guile, he tracks its crookedness through to its terrible end. Study into this. The sublime patience of Truth; the blind folly of deceit. In such supreme endurance does Truth move on. And in such supreme infatuation does treachery hold its slaves. Having made a compact with a lie, a man will brave the darkest horrors, and spurn the kindest warnings, to keep his falsehood fast. So Jesus stands; and so Judas pushes on.

4. Now watch the plot unfold.

Jesus was wont to court seclusion, after the stress of life. So he often sought Gethsemane.

This propensity Judas knows. And so he fits Christ's tender innocence to his hard villainy.

Here the crowds are gone. Now the time is sheltering night. Fit place and time, so the traitor feels, for hell's own knavery. And so he tells the murderous priests, takes their soldiery and servants, — a motley mob, with arms and lamps — and sallies out, as though to terrorize and trap earth's slyest, fiercest criminal.

Just here is a bitter ingredient for Christ. And its bitterness lies in its falsity. This blaring ado of swords and spears and lamps belies the nature and behaviour of the true and quiet Christ. He is not a bully or a renegade, spreading terror and eluding light. He is most open and peaceable and mild. He could be arrested any day without a blade or torch. The implication that He is dangerous and hard to catch, offends His open, peaceful heart. And He flings it back with energy. It holds a bald and malicious lie.

But then, that kiss! Look! There is the king of treachery enacting the high tragedy of perfidy against the King of eternal faithfulness. It is an ultimate scene. Untruth could go no further.

Just what to do.

1. Show vividly all Jesus' shining openness.
2. Show vividly the dark secrecy of these plotters.
3. Show the incongruity of frankness and intrigue.
4. Show how being trapped would wound the Lord.
5. Show the cowardice of this knavery.
6. Show how Jesus is without defence in such assaults.
7. Name the traits of Judas.
8. Can intrigue damage an honest man?
9. Talk over Jeremiah 37.
10. Commit Psalm 41: 7-10.

LESSON XXVIII

Peter's Lie

Luke 22: 54-62.

1. Make careful arrangement of the facts.

(a) Christ and Peter were close friends. Peter had been close by Jesus in many a Galilean scene. For long and openly Peter had been enrolled as Jesus' follower and admirer and devotee.

(b) Peter's presence in this particular scene was the immediate outcome of his devotion and discipleship. He loved his Lord sincerely, ardently. He was anxious in his heart about his Master's fate. It was precisely this passionate solicitude that lured him into the circle of this fateful scene. It was his purpose to stand by Jesus faithfully. Fine honor governed him.

(c) But Jesus stood in bonds. Manacles were on His hands. Civil officers surrounded Him. He figured as a criminal. Peter was not prepared for such apparent impotence in Christ. All his Lord's pretensions to heavenly power and royalty seemed abandoned. His Master's majesty was eclipsed. His authority put to rout. Poor Peter was bewildered, overwhelmed.

2. Now follow the hard pathway of Peter's fall.

(a) An unlucky thrust smote him in the face in the height of his distress of heart and mind. An innocent maid, with a close, attentive eye, and with contempt for Jesus in her tone, pointing to Jesus in the deeps of His disgrace, charged Peter

tauntingly with being a follower of the Nazarene.

Peter could not bear the sudden taunt. He grew suddenly ashamed. And in that instant's dash of shame he denied discipleship, once, and twice, and thrice—twice with vigorous oaths.

Here Peter parts with Truth. He affirms a horrid lie. And he dares to fortify his falsity with a frightful persistence of all but religious solemnity.

(b) This painful lapse from honor deserves a close inspection. Study into it. To start with, Peter had left his shield. He had not kept hold of faith. He abjured the Truth. Jesus had repeatedly foretold these scenes. But Peter would not believe. Study Matt. 16: 21-23. Hence he faced this scene unarmored.

(c) Peter was too proud. He could not bear to see his champion submit to shame on any ground. To see Jesus ride in splendor would have pleased him well. Then he would have owned Him proudly, gladly. But cross-bearing he could not stomach. Hence his falsehood to the maid. It was born of cowardice. Truth calls for bravery. One must be ready any moment to suffer hard reproach rather than tell a lie.

(d) Peter's inner eye was blind.

Jesus' guise throughout that scene was supernally beautiful. His patience and quietness were ideal. His self-mastery beseeemed a King. And His inner intention through it all made every posture heavenly. His mission involved an awful sacrifice; and He was enduring His appointed lot with grandest loyalty. As He stood there in those bonds He was a radiant pattern of calmness, tenderness and fidelity.

But for all this beauty Peter had no seeing eye. He stood there as though an untutored churl, heed-

less, truthless, blind. Hence his cruel faithlessness.

(e) Peter was a foolish reasoner. His denial was a device. It was a sort of barricade flung up for shelter. But such a lie is a faint and thin defence. His very dialect betrayed him. And right close by stood the kinsman of the very man whose ear Peter's sword had cleft. His lie was pitifully incompetent.

And then the Truth stood there rock-fast. No squad of lies and oaths could ever annihilate the fact. His past discipleship could not be undone. That Truth held good persistently. Peter all but lost his wits, when he broke with Truth.

(f) Peter was imprudent. He failed to look ahead. By denying Jesus he thought to dodge a taunt. But that lying shift placed him in far deeper shame. He had to face the sorrowing eye of Christ. He did not foresee. He took no heed. His awful plunge into awful falsehood was taken in the dark.

3. Now study what ensued. It all lies bosomed in that look of Jesus. — Luke 22: 61. That look was radiant and eloquent and urgent with a teeming world of Truth.

And how it inspected and encompassed Peter! It shot him through and through. How he wished he could undo his lie! But there his base denial stood, immovable, blameworthy, horrible, false.

Such is Peter's lie. It has done no good. It has done deep hurt. It has filled Jesus and Peter with anguish indescribable.

So hateful, so hurtful, so futile, so hell-born is a lie.

Just what to do.

1. Try to tell just how Jesus looked.
2. Try to tell just how Peter felt.
3. Show Peter's real devotion to Jesus.
4. Show Peter's bitter disappointment and distress.
5. Show how he was surprised and overwhelmed.
6. Show Peter's want of thorough faith.
7. Show Peter's shallow insight.
8. Tell all you can about those lies of Peter.
9. Tell all you can about that look of Jesus.
10. Read Numbers 11.
11. Commit to memory Psalm 130: 1-5.

LESSON XXIX

Proving an Innocent a Criminal

Mark 14: 53-65.

1. Here Jesus stands on trial for His life. He is arraigned before a court of justice. To all appearance these reverend dignitaries, sitting in judgment on the Lord, are earth's prime exponents of honor and equity. They seem to seek only truth, to be prying only after facts. The outside guise of everything speaks of order, law, and careful rectitude.

But it was all a fraud. They had no certain charge. They had no case. They had no evidence. They had no facts.

Their captive was the harmless, honest, guileless, faultless, holy Christ. To conduct one single short-lived session of a criminal court against such a person, it was of necessity that every shred of the proceeding should be patched together out of sheer pretense. Every syllable that was fashioned on those lips was pure dissimulation.

2. Observe their hunt for witnesses. They had to hunt. That is a dark reality. They branded Him a malefactor. And then they scrambled and blundered about in the dark to find some man to tell what evil He had done.

But when the men were found who dared to testify to Christ's crime, every witness had to lie. Christ had done no crime. Every witness swore to falsehood. And their very falsehoods quarreled.

3. Then the judge set out to upbraid the Lord for holding still. He tried to prod the Master into speech. But Jesus knew. The whole affair was transparent sham, unworthy of reply. And as for refutation, it refuted itself. It stood there an open, undeniable, indefensible tissue of untruth. And Jesus would not say a word. A sublime disclosure of the mighty majesty of honesty, when assailed by lies.

4. Now all these lying witnesses, and all their lying words, are sent spinning out of court, as the high priest flings himself around, and confronts Jesus with a high-sounding adjuration to tell who He is. "Art thou the Messiah, the Son of the Blessed?" This turn proves the court an empty whirligig, void of ballast or plan. But for all that, it is an act of weightiest significance. The court forsakes its refuge of lies, and appeals with high solemnity to Jesus Himself, the fountain-head of Truth.

5. And now at last, for once, unclouded Truth shall pour its pure, full glory through that Jewish hall. Jesus speaks. He bears witness to Himself. Not a quaver or quibbling is in His tone or testimony. Each syllable rings clear. He avows Himself the Son of God, and Son of Man, destined to ride in heavenly majesty of honor and might.

(a) Tarry here. Gather in all these reverberations. They are the voice of Truth. It is Truth under oath. It tells who Jesus is. It affirms His deep affinity with God and man, His transcendant power and dignity, and His easy lordship over all space and time. Ponder this. It is unmuffled Truth. Here all Truth's glory is unveiled.

(b) Feel the tension here. It is positively infinite. All paltering now has to cease. The

supreme issue is here. Jesus forces final judgment. The court must find its mind forthwith. It must speak. And it must show its full conclusion in the full glory of full-spoken Truth.

(c) That was an awful crisis. Get it before your heart. The Sanhedrin formed the jury. Jesus was their culprit. And He was their only honest witness. And His outright, resonant claim to heaven's own Sonship and authority was the solitary fact in evidence.

6. And now the verdict falls. The nimble priest votes Jesus' utterance a deadly blasphemy.

And now they cover the noble Master with vile contempt. Watch their way. It is the rancour of dishonored lies struggling madly to make the comeliness of pure Truth seem foul and ugly. They spit upon His Majesty. They seal the radiance of His eyes. They buffet His forbearance with clenched fists. They smite His lordliness with the open palms of rude slaves. They broadly ridicule His wisdom with jibes. They tax their ingenuity to match His every attestation with the liar's only refutation, a hollow mockery.

Thus unbelief and falsity work into shape their final verdict upon the fair face of Truth.

Just what to do.

1. Talk over a prosecution without a crime.
2. What to do to doom a criminal who is innocent?
3. How should an innocent plaintiff behave?
4. How will Truth work among deceivers?
5. Talk about the shiftiness of lies.
6. Talk about the constancy of Truth.
7. Draw your carefulest portrait of those Jews.
8. Draw your carefulest portrait of Jesus.
9. Read over the trial of Paul — Acts 22-24.
10. Commit Psalm 37: 23-27.

LESSON XXX

The King of Truth

John 18: 28-40.

1. In entering this lesson, hold in mind four things.

First. The Jews had tried to incriminate Jesus by the word of witnesses. But their testimony clashed.

Second. Then they turned to Jesus and tried to lure Him to incriminate Himself. This seemed to work their wish. They convict Him, on His own words, of blasphemy. This warrants them, they all agree and vote, in putting Him to death.

Third. When they faced the Roman governor, they named no definite crime. They even resented Pilate's demand that they name Jesus' fault. They declared Him a malefactor who ought to die. But the basis on which they formed their verdict, they would not disclose.

Fourth. But Pilate pressed his call, and under the governor's stringency, they finally named Christ's crime. But now it is wholly new. All their careful court formality they kick one side themselves. And now they say His guilt roots in insurrection. Jesus is working for the head of Caesar, with a view to wearing Caesar's crown.

Keep these four shifts right in your hand. Those four facts form all the comment needed on the judicial gravity and honesty of that Jewish court. Keep close to the exact reality. Jesus was without any wickedness of any measure or

kind. Those gray-haired jurors were without an ounce of honesty in all their case. Not a witness told the truth. No two witnesses agreed.

Deal rightly here. See that the edges of your talk run straight. This is no place for mincing and trying to be too nice. These men were knaves. They were no dupes. Their moral crookedness was designed. They set themselves against the Truth. Think into this.

Jesus was absolutely pure and kind and true. He was filled with native majesty. But He was a constant pattern of humility. And this was all. But all of this those judges cordially abhorred. They were bound to see Him slain. And nothing was too black or bad to serve their turn. And their method all sums up in these two words: They stood against all Truth. They welcomed any lie.

2. But Pilate has to act. That charge of civil insurrection disturbs his thought. High treason may be lurking there. So he quizzes Jesus about being a King.

(a) Watch Jesus here. He does not answer. He is thinking, querying. He knows in His heart this latest feint to be a wholesale lie. But He will have Pilate say who started it. Mark this. See how Jesus turns His burning eye full on that slippery lie, tracing down with careful accuracy its slimy trail.

(b) But Pilate feels little patience here. He makes short work of tracking down the charge. He seeks Jesus' own assertion. Stop right here. This is another momentous scene. The King of all verity is about to bear witness to Himself. You have need of all your eyes and ears.

(c) Jesus makes reply: Grant I claim to be a King. That means no civil treason. This is obvious. Review my servants. Fill their ranks, and have them file before you for review.

They do not fight. They have no arms. We are all and altogether innocent of war. I am a Prince of peace.

What an honest, artless answer! Study it. Find its basis. Trace its logic. State its force.

(d) But Pilate is disturbed. Jesus seems to more than hint at being King. His meaning must come clear. So he quizzes Him again. Are you, after all, a King?

3. Here comes marching forth our Master's most majestic affirmation. Hear it roll and ring. Learn to separate its notes. There are echoes here in Pilate's hall of every eulogy of every phase of Truth that Jesus ever spoke; and pointed thrusts at every show of lies and unbelief that Jesus ever had to face. In this short confession is the whole sum of Jesus' life. Catch every syllable.

I am a King. And I am on a true King's enterprise. I am here to show the absolute sovereignty of Truth. Truth is my only pride and trust. She voices my decrees. She wins and trains my followers. She forges all our weaponry. She guards us all when lies assail. She leads each attack. Truth gives my crown its only glory, and my throne its only support.

Such is my realm and such are its insignia. And all who love pure Truth are my citizens and followers. All honest people I befriend. And all such people honor me. They hail me King. We mutually agree. Truth-loving souls and I are bound in a free, eternal league. Eternal loyalty reigns immortal in our every oath. Indeed I am a King. My realm is glorious in verity and equity and faith.

But my glory is pure Truth. So I hate all lying. False witness I abhor. I loathe hypocrisy. Dishonesty I cannot endure. With men who cheat and simulate I have no fellowship.

Crookedness and ambiguity and guile my soul detests. I mourn unceasingly all unbelief.

4. Here is a faithful witness in very deed. And here is a royal proclamation, too. Here is the Sovereign King. Here is the full glory of Truth. Behold it with an open face. See the beautiful face of Truth in the beautiful person of Jesus. Note three prime traits.

(a) Its revelation is explicit. Here shines an orb of light. Jesus is like the noon. He is passing clear. No man need err or doubt. Everything stands plain.

(b) Its voice is gentle. Here is no crash and roar of trumpets and arms. This King forever reigns in peace. Truth, as it rules in Jesus, is never noisy, rude, or quarrelsome. All her recruits come freely. He makes no use of swords or chains. The kingliness of Jesus' Truth is unfailingly a perfect pattern of gracious courtliness.

(c) It is grandly regal. The Truth of Christ is strong. It knows no fear. As Jesus faces Pilate, he stands unblenched. He knows the governor's authority. He knows the awful cross is looming near. But he doesn't pale or quake. His calmness is like the silent sky. And its shining is like the sun. Its rising cannot be stayed. It conquers every eclipse. It streams everywhere. And so it stands a victor. Jesus' veracity can outgeneral any host of lies. His eternal honesty can outwear all intrigue. His unvarying accuracy can rout armies of error. His wise good sense can counsel all untutored souls. He is the Prince of all the teachers of men. He is the Light of the world.

Such is Jesus Christ. Being King of Truth, He is King indeed, His throne immutable, His crown imperishable, His vesture unfading, His honor incorruptible, His person immortal, His reign unending.

REVIEW STUDIES

In each lesson that follows search all the lessons that precede to find illustrations.

1. What Truth can you show to be embodied in God?

2. What Truth can you see to be embraced in Jesus?

3. How much Truth is wrought into the being of man?

4. How much untruth can you find in impenitence?

5. Cite every case that shows the strength of Truth.

6. Point out each time that Jesus was unanswerable.

7. How many Gospel people show zeal for Truth?

8. Which Gospel people show dislike of Truth?

9. Cite instances of sincerity, frankness, directness, simplicity.

10. Cite instances of hypocrisy, pretense, crookedness, duplicity.

11. Cite instances of faith, docility, trust.

12. Cite instances of unbelief, obduracy, doubt.

13. Cite instances of insight, openness, exactness, honesty.

14. Cite instances of dullness, dissimulation, intrigue, guile.

15. Cite instances of fidelity, equity, loyalty.

16. Cite instances of perfidy, unfairness, treachery.

17. See if you can make an enduring definition of Truth.

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